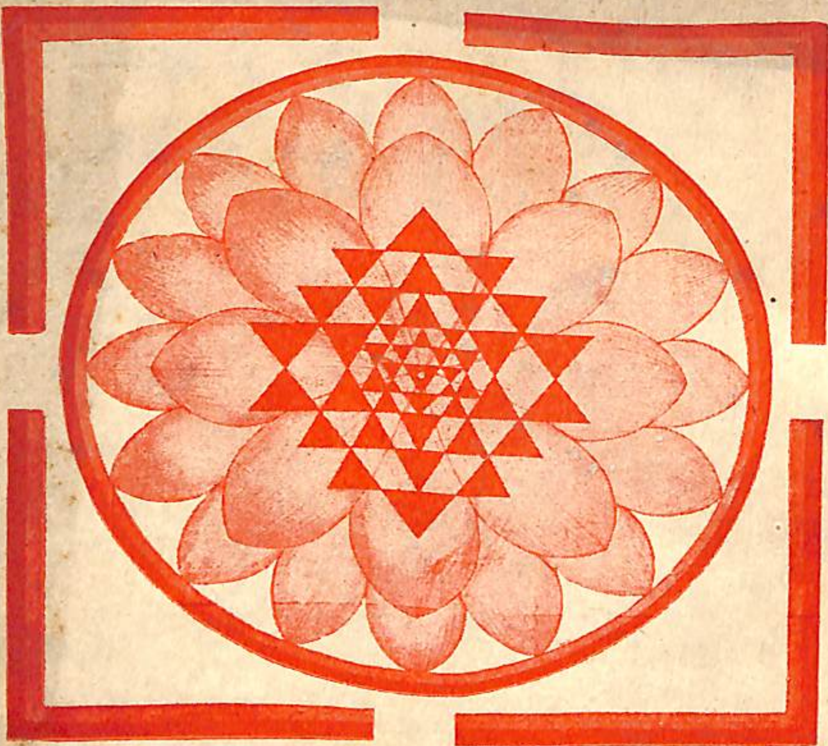
SRI LALITA SAHASRANAMAM



WITH

INTRODUCTION AND COMMENTARY

BY

DR. CHAGANTY SURYANARAYANAMURTHY

PUBLISHERS

GANESH & CO. (Madras) PRIVATE LTD.
MADRAS - 17
1962

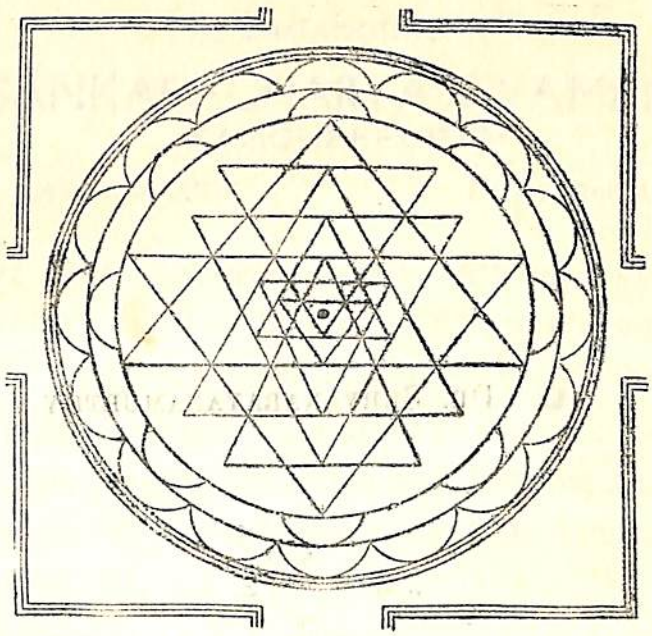
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SRI LALITA SAHASRANAMAM

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HIS HOLINESS SRI KANCHI KAMAKOTI PITHADHIPATHI

JAGADGURU

SRI SANKARACHARYA SWAMI MUTT

KANCHEEPURAM

Camp : ILAYATHAKUDI

Date : 22nd August 1962

Sri Lalita Sahasranamamam with introduction and commentary by Dr. Chaganty Suryanarayanamurthy was duly received and placed before His Holiness.

His Holiness has directed me to express his appreciation of the sraddha, devotion and learning that he has devoted to this cause in the midst of his preoccupations as a doctor.

In the preface of the book he has tried to show how scientific thought is approximating to our Upanishadic philosophy.

The introduction deals with the development of Devi worship from pre-historic times. This is an important and useful addition to the galaxy of Ganesh & Co's publications who we hope will be continuing with many more publications, of this sort.

The Acharya invokes the grace and blessings of *Sri Lalithambika* on the enthusiastic doctor-author of the book Dr. Suryanarayanamurthy and on the pious publisher Sri Subbaiya of Ganesh & Co.

(Sd.) C. S. VISWANATHAIYAR
Manager

DEDICATION

* * * * *

TO

Mother Kanaka Durga

OF INDRA KĪLĀDRI

* * * * *

दुर्गां देवीं शरणमहं प्रपद्ये सुतरसि तरसे नमः

I seek refuge in Thee, Goddess Durga! Pray save me well and quickly-salutations to Thee.

ACKNOWLEDGEMENT

I am deeply and reverently grateful to Sri Jagad Guru Sri Sankaracharya of Kanchi Kamakoti Peetam for His Blessings.

I am thankful to the publishers Messrs. Ganesh & Co. (Madras) (Private) Ltd., who have against great odds published this work and also to my friends Messrs. P. Appa Rao and P. Sundara Rao who helped to correct the proofs and prepare the errata.

1st May 1962.

C. SURYANARAYANAMURTHY

CONTENTS

ABBREVIATIONS

Ait. Up.	Aitareya Upanishad
Br. Pur.	Brahmanda Purana
Brh. Up.	Brhadaranyaka Upanishad
Cha. Up.	Chhandogya Upanishad
Isa-Up.	Isa Upanishad
Kath. Up.	Kathopanishad
Kena Up.	Kenopanishad
Kur. Pur.	Kurma Purana
Mun. Up.	Mundakopanishad
Su. Sam.	Suta Samhita
Sveta. Up.	Svetasvaropanishad
Tai. Sam.	Taittiriya Samhita
Tai. Up.	Taittiriya Upanishad
Vis. Pur.	Vishnu Purana

PREFACE

The present century has ushered in a revolution in scientific thought. The fine edifice that scientific materialism had built in the two previous centuries, is shaking in its foundations, by its own weight. The mechanistic concepts of physics and other exact sciences of the previous century are increasingly being found inadequate to explain the fact of biological sciences and more so the facts of the science of mind. Modern scientific researches such as those of Einstein, Jeans, Eddington and Max Planck have taken us to such dizzy heights of thought where certain fundamental concepts such as the Law of Causation itself, have broken down.

To such of those to whom these great names are unfamiliar it may be here stated that the name of Einstein is well-known, Max Planck was the father of the famous Quantum Theory and a great mathematician of our time who supplied many mathematical solutions to the problems of modern physics. Jeans was a world-famous astronomer and a philosopher. Eddington was one of the great physicists of our century and also a philosopher. Happily Russell is still with us as one of the greatest mathematicians and philosophers of this century. Joad was a great philosopher of our age who very ably interpreted the present-day scientific progress to us. Dr. Sullivan was considered by the "Time" of New York as one of the world's four or five most brilliant interpreters of physics to the world of common men. Pierrie Lecomte Dunoy is a world famous bio-physicist and an internationally known scientist. There are very few amongst the educated who have not heard, if not read the book "Man the Unknown" by the world-famous Dr. Alex

Carrel. All the quotations here reproduced are from world famous scientists and philosophers whose opinions have shaped and are shaping the thoughts of thinking men all over the world.

Some of these great men have come to the conclusion that the antithesis between mind and matter is largely the creation of our own mind. These great leaders and their opinions seem to be converging to the fact that science can only give us a partial knowledge about the world of appearance and that there is a reality behind this appearance. This reality, they say, is of the nature of consciousness or 'mind-stuff' or 'neutral stuff', as some of them choose to call. The researches of some of our great scientists today are taking them to the outskirts of science and to the borders of metaphysics. A close examination of the views of these scientific philosophers will convince us that they all seem to subscribe to some form of scientific monism.

Here are some of their views regarding the nature of the reality and the universe of mind, life, matter, energy, time and space.

Max Planck says, "consciousness I regard as fundamental. I regard matter as a derivative of consciousness. We cannot get behind consciousness. Everything we talk about, everything we regard as existing, postulates consciousness." "Whether by scientific experiment or by operation of reason or by direct intuitional insight that the character of this reality is known, neither Prof. Jeans nor Eddington has hesitation in affirming it (reality) to be of the nature of consciousness or thought". (Joad)

"Physicists have chased the solid substance to the liquid, to the atom and from atom to electron and

there they have lost it. Substance is not something which is discovered by the physicist in the external world. Substance belongs to the everyday world because mind has put it there." (Eddington)

" Then the universe can be best pictured although still very imperfectly and inadequately as consisting of pure thought—the thought of what, for want of a wider word, we must describe as—of a mathematical thinker." (Jeans)

" So that amongst the new properties with which we propose to dower the atom, we shall probably have to include a rudimental form of consciousness. ......The mind of God in particular is to be regarded as infinitely extended throughout space and time ....The idea of a universal mind or Logos would, I think be a plausible inference from the present state of scientific theory ". (Eddington)

Sir James Jeans is thus led by a different route to a not altogether dissimilar conclusion from that of Berkeley whose famous passage to the effect that the ' Choir of Heaven and furniture of the Earth have not any substance without mind'. He holds with Berkeley that the apparent objectivity of things is due to their subsisting in the mind of an eternal spirit.

" Russell's Neutral Monism is that neither mind nor matter is a primit iveconstituent of the Universal but both are derived from a more fundamental homogeneous stuff. The difference between them being ultimately reducible between different forms of arrangement of that fundamental stuff. What science has admittedly done is to revise its account of the universe so as at least to provide for the possibility of religion being true. Science in fact, cleared the boards of the Universe for the religion ". (Joad)

"Whether by scientific experiment or the operations of the reason or direct intuitional insight Jeans and Eddington affirm that the reality 1) is real in some sense that the phenomenal world of sense and science are not; 2) It is mental; 3) It is such that in knowing it the subject, object relationship is transcended and the knower becomes one with what is known. So Prof. Eddington proceeds to postulate the underlying reality as mind stuff and our own individual consciousnesses which are isolâted peaks, as islands in that mind stuff.

"Thus, gradually philosophers and scientists arrived at the startling conclusion that since every object is the sum of its qualities and since qualities exist only in the mind, the whole objective universe of matter and energy, atoms and stars does not exist except as a construction of consciousness, an edifice of the conventional symbols shaped by the senses of man.

"Einstein carried this train of logic to its ultimate limits by showing that even space and time are forms of intuition, and can no more be divorced from consciousness than our concepts of colour, shape and size............ Space has no objective reality except as an order or arrangement of the objects we perceive in it, and time has no independent existence apart from the order of events by which we measure it". (Joad)

"My religion consists of an humble admiration of the illimitable superior spirit who reveals Himself with slight details we are able to perceive with our feeble minds. That deeply emotional conviction of the presence of a superior reasoning power which is revealed in this incomprehensible Universe forms my idea of God............ For man, enchained by the very condition of his being, his finiteness and involvement

in nature, least of all does he understand his noblest and the most mysterious faculty, the ability to transcend himself and perceive himself in the act of perception.......... Einstein showed that mass and energy are equi-valent. The property called mass is simply concentrated energy in a sense, in other words, matter is energy and energy is matter and the distinction is one of temporary state. ... ...What is the essence of this mass energy substance? What is the underlying stratum or physical reality? This, the science seeks to explore. The precise position and velocity could not be observed of an electron because it is disturbed by the very act of observation."

(Lincoln Bartlet—Universe and Dr. Einstein)

"The science of mind at present in such a rudimentary state, will one day take control. In the service of the principle of the continuity, its concepts will be extended throughout the whole nature only so will science reach that unity towards which it is aiming and the differences between the sciences of mind, life and matter in their present form will be seen to be unreal.

"Time and space being finite, almost compel us of themselves to picture the creation as an act of thought. God does not, therefore, himself work in time and space. He works with them and they are therefore the products of his thinking (Joad)

"Nature, it appears knows nothing of the distinction we make between space and time. The distinction we make is a psychological peculiarity of ours ....This fact throws a strange light on the scientific picture of the universe. We see that the picture is much more of a mental creation than we had supposed.... ... ... .As a consequence of this selective action of the mind the physical world arises. Quite

other worlds are also implicit as it were in four dimensional continuum and it may be that they would be singled out in preference to our world by minds of radically different constitution.

"In the light of what Biology has discovered about the past of life, it is difficult to resist the conclusion that the process which has led from amoeba to man, will lead from man to different and more complex types of life, and that our mind and individuality are therefore temporary and provisional forms which will be superseded. The conviction that we are being used for a purpose which transcends our own by a force or principle of which we are but temporary expressions, is thus the first factor upon which I wish to emphasize and in this conception I desire specially to stress the fact that we are the means". (Sullivan)

"For a continuous vision, (of the reality) the soul of man is not as yet prepared. Face to face with the direct view of reality it falters and falls back and were not the veil of matter mercifully interposed. it would be stunned and blinded by the force and glory of reality. Thus, it must be content itself with its images". (Joad)

"It is interesting to notice how closely the metaphysical speculations based on modern science agree. They all uphold the traditional distinction between appearance and reality and known reality they suggest is mere appearance or phenomenon. But behind the appearance, there must be a real essence or an ultimate force, beneath the outer phenomenon an inner reality—an essence. Force and inner reality are not, they hold, to be known by an intellectual faculty since what our reasons and senses know is always, the spatially temporarily limited phenomenon

to the making of which our minds have contributed. Nevertheless, since they are in some sense known, they must be known by the process of revelation to an intuitive faculty of direct insight. Thus, with regard to the most fundamental issues of metaphysics, the speculations of modern physicists seem to bear out and support what is perhaps the main traditional mystic view." (Joad)

" Modern philosophy has been prolific in metaphysical views. These are monistic in the sense that they affirm that everything is ultimately one and that reality in fact is a unity. They represent the unity as a 'becoming' rather than as a 'being'. Schopenhaur's Philosophy as elaborated in the world as 'will' and 'idea' affords a good example. ... ... The will is literally all including. There is nothing else beside it. It is driven probably by the necessity of its own being to objectify itself in various manifestations. All the variety and multiplicity of this world of existence from chairs and tables to the objects of aesthetic contemplation are different forms of objectivisation". (Joad)

" It is clear that consciousness appears to have been one of the purposes of evolution, if you are to attribute purpose to that process. Certainly, the most significant factor in the development from amoeba to man seems to us to have been in the increase in consciousness . . . . Also, the activities we most value are those that do the most to increase our awareness of ourselves, our fellow creatures and of the material universe we live in ". (Sullivan)

" If life is recent in time, insignificant in space, human life is incomparably more recent and more insignificant. For 12 million years there has been life, for only a million, human life. During only a very

small part of this million years, have humans been able to think and the minds by which they think are lately developed products,—makeshifts and imperfections bearing upon them the unmistakable marks of the transitional. As they have been evolved from animal consciousness which was below the level of human mind, so in all probability they will be succeeded by a form of intelligence which is as unlike our minds and as superior to them as our minds are unlike and superior to the consciousness of protozoa. Our species itself will indeed, in all probability be superseded". (Joad)

"In the second place, it has been shown that on the basis of our present knowledge viz., by using the same methods which have proved so useful for the interpretation of our inanimate world, it is impossible to explain or to account for not only the birth of life, but even the appearance of substances, which seem to be required to build life—viz., highly dissymmetrical molecules. Consequently, although we must keep all our confidence in our science, we must not blindly believe in its almightiness—we must not forget that the activities of the brain are far from being all known and that rational thinking may very well be one of them, conceivably not the most reliable or the fastest . . . . Everything takes place as if a goal has to be attained and as if this goal was the real reason and the inspiration of the evolution. All the attempts which did not bring the goal nearer were forgotten or eliminated..............................In fact, evolution should be considered as a global phenomenon irreversibly-progressive, resiling from the combined activity of elementary mechanisms such as adaptation, etc. It represents only those living beings which constitute the unique line zig-zaging intelligently through the collosal line of living forms". (Dunoy)

"Following our hypothesis, tele-finality, orients the march of evolution as a whole and has acted ever since the appearance of life on earth, as a distinct directing force tending to develop a being endowed with conscience, a spirituality, a morally perfect being..............................It is from this mastery based on the liberty to choose between the satisfaction of appetites and the flight towards spirituality that human dignity is born.

"If he (man) chooses to play the part of a man at the price of physical suffering and privation, he leaves the animal behind and progresses as a man and he continues the evolution on the moral plane and is on the road which will eventually lead him to the spiritual plane........................When we were led to call on an external action so as to account for the birth of life and develop an evolution, when we were forced by the contradictions observed between our intellectual pattern science and nature to admit an anti-chance essentially irrational, we admitted that the only possible logical interpretation of these facts coincided with that which recognised the existence of God. ....Tele-finalist's hypothesis is based on the impossibility of attributing the birth of life, its evolution and manifestation of cerebral activity, to the simple play of chance. This amounts to the recognition of the existence of a goal, or an end. Therefore, everything has taken place as if ever since the birth of the original cell everything was willed". (A Carrel)

"If God is all powerful why did he not create a perfect being rightaway? Why then these trials, these lengthy gropings? We can easily warn the reader against this anthropomorphic reasoning, that is to say, against this tendency to adopt the point of view of a microbe and to reduce the events of the

2

universe to our scale of observation. To an imaginary being with a life span of ten thousand million years, evolution would seem very rapid.

"To God whom he cannot even conceive in relation to time it may well have been instantaneous." (Alex-Carrel)

"Our curiosity must turn aside from its present path and take another direction. It must leave physical and physiological, in order to follow the mental and the spiritual...............Does the soul consist of a kind of energy differing from that studied by physics, expressing itself by other laws and generated by the cells of the cerebral cortex? or should it be considered as an immaterial being located outside space and time, outside the dimensions of the cosmic universe and inserting itself by an unknown procedure into our brains which would be the indispensable conditions of its manifestations and the determining agent of its characteristics:.................At all times and in all countries great philosophers have devoted their lives to the investigation of these problems. They have not found the solution. But these questions will remain unanswered until new methods of penetrating more deeply into consciousness are discovered. We must have the courage to explore those regions of self whose horizons on every side are shrouded in dense mist. In fact, we know that mind is not entirely described within the four dimensions of the physical continuum. It is situated simultaneously within the material Universe and elsewhere ....The spatial extensibility of personality is an exceptional fact. Between certain individuals and nature there are subtle and obscure relations—like the great prophets of Science and Art and Religion. .... Individuality is doubtless real but is much less definite than we believe and independence of each individual from

others and from the Cosmos is an illusion............ Among the multitude of the weak and the defective there are some completely developed men. These men when closely observed appear to be superior to classical schemata. In fact, the individual whose potentialities are all actualised does not resemble the human being pictured by the specialist. He is much more than the sum of all the facts accumulated by the particular scientist. We never apprehend him in his entirety. He contains vast unknown regions. His potentialities are almost inexhaustible. Like the great natural phenomenon, he is unintelligible. When one contemplates him in the harmony of all organic and spiritual activities one experiences a profound aesthetic emotion. Such an individual is truly the Creator and centre of Universe." (Alex Carrel)

Let us here pause and try to sum up the conclusions drawn from these statements. The Universe of our experience as far as Science can tell us consists of matter and energy in a space-time continuum. There is nothing else besides these which science can deal with. Matter and energy are inter-convertible according to the famous equation

$$E = mc^2$$ of Einstein.

So matter and energy are two different states of one and the same thing. It looks as though matter is a grosser and more ponderable form of energy and their distinction tends to disappear when we deal with smaller and smaller quantities of either of them. Thus all matter can be resolved into energy in theory.

A somewhat similar state exists between time and space. Science tells us to-day that time and space are inseparable. Both are creatures of our thought and it is only our thought that finds any

distinction between them. Both these concepts are inseparably mixed up to form a single space-time continuum. This space-time continuum in its absolute state, i.e., unrelated either to matter or energy is a pure figment of our mathematical imagination. The Scientist had to create this to contain this energy or matter of this Universe. It was ether some years ago. In fact, Science only deals with energy and matter with reference to the space and time in which they are situated. Thus, according to to modern science, the Universe can be resolved into 1. space-time continuum; 2. energy or matter contained in it. The first is a purely mental abstraction and the second can be felt with our senses. Curiously enough, a scientist like Einstein today proved to us that the property of this mental abstraction space-time is that it reacts in a measurable way to the presence of matter in it. They tell us that this space-time continuum in fact bends like a sheet of tin according to the quantity of matter in it. Here, we have the first intimation in modern science of matter having measurable influence on a thing of the mind. But as yet, science does not tell us if space-time continuum can become energy or matter, or *vice versa*, just as energy can become matter. But Hindu Philosophy says it is so. Anyway, such a scientific conclusion seems to be round the corner. If matter or energy is only a derivative of consciousness as Max Planck puts it, and space-time another derivative of the same, it is more aesthetic to think that all these are various gradations of consciousness. So, it will be very near the truth to state that modern scientific thought is coming to the conclusion that in some as yet obscure manner the Universe of our experience including ourselves consisting of matter, energy, space, time is derived from consciousness

which is the ultimate reality and the same Universe is almost being pursued back by our modern scientific thought into consciousness.

It is also apparent that our minds in some way intimately take part in these transformations. For these transformations stated above, the ultimate reality, consciousness seems to be the only cause.

Life and evolution do not appear as if they were produced by a chance but by a superior will. They are progressing along a path which seems to have been determined for them by the same superior will, and purpose. The purpose of evolution seems to be a continuous process of life reaching higher and higher forms and states. It seems to be the opinion of these great thinkers that these higher reaches of consciousness can be reached only by self-denial and a rejection of the animal appetites. The price we must pay for the above seems to be suffering and privation. Sexual abstinence or suppression also appears to help the full flowering of the intellect and consciousness.

Man must discover newer methods of penetrating deeper and deeper into our consciousness and must have the courage to explore those regions of the self which are up to now inaccessible to us.

It is open to all our intellectuals to venture into these unkown regions of consciousness and test these statements from their intuition. Such adventures into the spirit are certainly more thrilling than any that man faces to-day or in the future, such as climbing Everest or reaching the moon. But, when we realise that even a small piece of research is an adventure into the unkown requiring an ordering of life and mind, we can very well visualise what severe

regimen men must go through to know the reality of all realities, the ultimate one. Just as out of so many scientists engaged in research, it is only given to a few great ones like Newton and Einstein to perceive those great truths, so also it is only great Saints like Jesus Christ or Sri Ramakrishna or our Rishis of the past who could experience that ultimate reality or enter into it. It is thus evident that while the principal conclusion of the scientific thought of the previous two centuries was materialism with no place for deity, it is slowly converging to Theistic monism in this century. The age-old antithesis between reason and faith seems to be also giving way. While reason is an important faculty of our mind for apprehending the reality behind the phenomena other faculties like emotion and faith appear to be at least equally important, if not more in this respect. Modern Science to-day is assigning a very honourable place to religion. Now there really is no antagonism between science and religion at any rate in their higher reaches. A Scientific philosopher and a religious mystic have to-day very much in common.

Modern civilisation is a product of science which has transformed the way of life and thought of the entire mankind. And yet, if to-day intelligent men well-versed in science and their leaders are not religious enough, it is because they have not fully grasped the religious implications of modern scientific thought or if they have done, they have not the courage to face up to the consequence. These implications are : man individually and collectively must be less self-aggrandising not only physically but also mentally. Most of the civilised societies and their rulers to-day are trying to evolve external methods to curb the individual selfishness and self-aggrandisement. But as long as the curb is not a

result of mental transformation and revaluation, man continues to be predatory and beastly, held in check here and there by the fear of atomic or police power. It is only when man's faith in religion is deep and steadfast and informs and transforms profoundly his way of life, that man can transcend the beast in him and enter the spirit. This entering into the spirit of ultimate reality appears to be the highest destiny to be attained, by all forms of life and more so by man. If you turn away from this inexorable path, either out of self-deceit, or selfishness, you not only put back your progress, but also of the entire humanity. One must be capable of utter selflessness born not out of expedience but out of a deep inner religious faith. Almost all great religions have prescribed disciplines for this culmination of human destiny. Śri Gayatri upasana is one such principal discipline enjoined by Hindu religion. The worship of the power (Śakti) of Paramasiva (consciousness) as Sri Gāyatri or Sri Lalita is one of those great disciplines enjoined by Hindu Religion. For the modern mind with its rationalistic and scientific bias, its appeal is spontaneous.

Some of the statements of the great scientific philosophers are startlingly similar to those the Saints of all Great Religions in general have enunciated. They are, in particular, similar to those the Hindu Sages have perceived intuitively thousands of years ago, largely representing, the tenets of the classical Hindu philosophy, Vedanta, and embodied in the Vedas, upanishads, puranas and other sacred texts of Hindus.

The Hindu seers (and their disciples who have practised the disciplines prescribed by them) have moved a long way along the lines which modern

science is today vaguely pointing to. A few quotations from our sacred Texts are given below to bear out this similarity. Wherever these quotations closely correspond to statements already reproduced, reference is given to their authors.

ĀTMĀ VĀ IDAM AGRA ĀSĪT

Self alone is the Highest.[1]

Some of these statements are in the form of an aphorism which may require a little explanation to those who are not used to this terminology. Here Ātma means the supreme reality which is consciousness and it is being personified in these statements. Hence the third person singular is used.

SŌSKĀMAYATA BAHU S'YĀM PRAJĀYEETI

He (self) willed 'let me produce many'[2]

SA TAPŌSTAPYATA
SA TAPASTAPTVĀ
IDAM SARVAMASṚJATA[3]

"He intensely meditated and power of His meditation created all these (universes)"

NĀRĀYAṆAM MAHĀJÑEYAM
VIS'VĀTMĀNAM PARĀYAṆAM

"Narayana the Great object of knowledge, the soul of the Universe, The Ultimate."

YACCA KIMCIT JAGATSARVAM
DṚS'YATE S'RŪYATESPIVĀ
ANTAR BAHIS'CA TATSARVAM
VYĀPYA NĀRĀYAṆASTHITAḤ

" Even in the smallest part of this universe seen and heard, inside and outside the entire universe, He is........(Consciousness)

1 See Max Planck's Statement.

2 See Joad and Lecomte Dunoy.

3 Taittiriyopanisad.

MANAḤ SAMPADYATE TENA
MAHATAḤ PARAMĀTMANAḤ
SUSTHITĀDASTHIRĀKĀRAM
TARAṄGĀ IVA VĀRIDHEḤ

"Just as from a still and stable sea an unsettled wave is produced, even so, from the great and Ultimate reality is the unsettled mind derived"

SVĀTMANI SVAPARISPANDAIḤ
SPHURATYACCHAS'CIDĀRṆAVAḤ

"In the ocean of consciousness, its own stress shines as Universe."

KIMCIT KṢUBHITARŪPĀ SĀ
CICCHAKTIS'CINMAHĀRṆAVĒ—
KṢAṆAṀ SPHURANTĪ SĀ DEVĪ
SARVAS'AKTITAYĀ TATHĀ
DES'AKĀLAKRIYĀS'AKTIR
VAYASYĀ SAMPRAKARṢATI

"In that ocean of Consciouness, the power of that Consciousness emerges, a little agitated, as a small wave. She (That power of consciousness) omnipotent goads on the great energies of Time, space and action (physical and mental) who are Her hand-maids to create."

DIKKĀLĀDYANAVACCHINNAṀ
ATMATATTVAM SVAS'AKITAḤ
LĪLAYAIVA YADĀDATTE
DIKKĀLAKALITAM VAPUḤ

"The Ultimate reality, unbroken by things such as time and space, by it own power, for its pleasure, assumes this body (Universe), conditioned by space and time." (Joad)

VIS'VAM DARPAṆA-DṚS'YAMĀNA-
NAGARĪTULYAM NIJĀNTARGATAM

This is how Srī Sankara in his Dakshinamurthi stothram described the reality.

" The Universe, like a city reflected in a mirror is within HIM." (James Jeans)

KVACITKĀCITKADĀCICCA
TASMĀDUDYANTI S'AKTAYAḤ
DĒS'AKĀLA-VICITRATVĀT
KṢMĀTALĀDIVA S'ĀLAYAḤ

"Just as various kinds of paddy are produced depending upon the time and place on the earth, similarly various energies emerge out of that Ultimate reality" (Yoga Vasishta)

SA ĀTMĀ SARVAGŌ RĀMA
NITYODITA-MAHĀVAPUḤ
YANMANAGUNMANĪM SAKTIM
DHATTE TANMANA UCYATĒ

"That Ultimate reality, the all pervading, the ever effulgent, the infinite and the Universal, when He manifests through His power of thought, He is known as mind."

PURUṢASYA VIPAŚCITAḤ
INDRIYĀṆI PRAMĀTHĪNĪ
HARANTI PRASABHAṀ MANAḤ
VAS'E HI YASYENDRIYĀṆI
TASYA PRAJÑĀ PRATIṢṬHITĀ

" Senses and their organs are very powerful and overwhelm even the mind of the wise. Hence, He should be firm and strong."

See Alex Carrel, Lecomte Dunoy.

ĀTMANA ĀKĀS'AḤ SAMBHŪTAḤ
ĀKĀS'ĀD VAYUḤ VĀYŌRAGNIḤ
AGNĒRĀPAH ĀDBHYAḤ PṚTHIVĪ
PṚTHIVYAḤ OṢADHAYAḤ
OṢADHĪBHYŌ ANNAM
ANNĀT PURUṢAḤ

(Taittiriyopanisad 2, 1)

"From the Ultimate reality space, from space stress (Vayu), from stress energy (Agni), from energy

various forms of energy and matter (Apah Prithivi), from matter plant and animal life (Oshadhayah and Anna) from Life Consciousness and Ultimate reality."

NA KARMAṆĀ NA PRAJAYĀ
DHANĒNA TYAGĒNAIKĒ
AMṚTATVAMĀNAS'UḤ

(Narayanopanishad)
See Lecomte Dunoy.

"Not with action, not with wealth, nor with children does a man become immortal but only by renunciation."

EṢA SARVEṢU BHŪTEṢU
GHUḌHOTMĀ NA PRAKĀS'ATE
DṚŚYĀTE TVAGRYAYĀ BUDHYĀ
SUKṢMAYĀ SUKṢMA DARSĪBĪḤ

(Kaṭhopaniṣad 111-12)

" That Ultimate reality though present in everything created, is not manifest but latent. It can be seen by the pointed mind of seers trained to see the minute."

ADṚṢṬA PŪRVAṀ HṚṢIṬOSMI DṚṢṬVĀ
BHAYENA CA PRAVYATHITAṀ MANO ME
TADEVA ME DARS'AYA DEVA RŪPAṀ
PRASĪDA DEVES'A JAGANNIVĀSA
KIRIṬĪNAṀ GADINAṀ CAKRAHAṢTAṀ
ICCHĀMI TVĀM DṚṢṬUMAHAṀ ṬATHAIVA.

(Bhagavadgita, 11-45, 46)

"I am pleased, and have seen, the hitherto unseen Ultimate reality or God-head. But, my mind is greatly troubled with fear. Therefore, Lord of the Gods and Dweller of the Universe, favour me, with your form as a God, with a Crown, mace and discus, (weapons). I wish to see you in that form alone." (Joad & Sullivan)

INTRODUCTION

It will be clear from the last section how scientific thought in this century is approximating towards Upanishadic Philosophy. Although according to Advaita, Ultimate reality is attributeless or undifferentiated consciousness (Nirguṇa), modern mind with its rational and scientific bias can apprehend it with greater facility as the inherent power (Śakti) of the Ultimate (Śiva) united inseparably with that power, which creates this phenomenal universe. But there is really no distinction between Him and His power, except what we make. They are as inseparable as the fire and its heat.

Since this primordial power of the ultimate is the creatrix of everything we experience, She is worshipped as Mother from time immemorial. In fact, Sakti worship in India is as old as man. In prehistoric times, in the cities of Mahenjodaro and Harappa such worship was stated to be common. In the words of Professor Gibbet, the Edinburgh Professor of Archaeology, " The numerous clay figurines of women suggest that as in Baluchistan some form of worship of a mother Goddess in which these figurines played their part in household shrines was common in India in Indus valley cities....... Such Goddesses are common in the Hinduism of the countryside to-day—the Gramadevatas of many a rustic shrine. There is also evidence of some form of phallic worship with representation of male and female generative organs ".

In Vedic times, Mother Goddess was worshipped as Uṣas and Araṇyāni in Ṛig Veda and Śrī Gāyatri in Yajur Veda and as Śrī Mahālakṣmi and Durgā in other Vedas and in Upanishads as Umā and Haimavat. In Puranas she was worshipped as

Śrī Lalitā and Kālī and in Āgamas and Tantras as Śrī Mahā Kāli, Tripura-Sundari and Rājarājeśvarī. Thus, from the pre-historic times, i.e. 2,500 B.C. upto-date, there is an unbroken tradition of the God-head being worshipped as Mother for over 4,500 years in India. Even to-day, it is rare to find a Hindu home where she is not worshipped as Śrī Durgā, Lakṣmī, Kālī or Sarasvatī or at least as a Grāma-Devata or small village deity.

In this long line of Śakti worship, two aspects of the Goddess can be clearly discerned, one the fierce form of the Deity which is dreaded and propitiated and the second the benign aspect of her love and kindness. These two broad aspects are common in the concept of God in other religions also, such as Christianity. The first one is more primitive and is a 'Tāmasic' or 'Rājasic' personification of Śakti. Fear is the predominant emotion of the sadhaka in worshipping this aspect—fear of natural calamities ill-health, enemies, poverty, death and even ignorance. Even Her form is imagined with many heads and hands, each carrying deadly weapons like sword and mace, riding on wild animals like tiger, lion, boar and even corpses. She always resides in wild places, lonely forests, hill-tops and cremation grounds. She is always represented with an 'Abhaya-Mudrā' or the pose of allaying fear. She is offered sometimes wine, and sacrifices of living things such as fowls, goats, buffaloes and even probably human-beings. She is frequently worshipped to gain limited personal objectives, sometimes of an evil nature. It is this fierce aspect of Śakti which Arjuna sees in the Viśvarūpa-Samdarṣana-Yōga in Bhagavad-Gītā and is frightened. The second one is the Sātvik form of Śakti, a later and sublimer concept which is the product of the Upanishadic thought. Here, the Sādhaka through

greater knowledge, largely sheds the fear of the Deity and loves Her as his Mother. She is imagined as seated on a lotus and resides in beautiful surroundings like lakes, and gardens. Her form is imagined as having in Her hands a lotus or a book, a japamālā or sugar-cane bow or a veena. She is also imagined as having 'Upadēśa-Mudrā' or an attitude of initiation or teaching although Abhaya-Mudrā is also common. She is worshipped with the object of realising higher and higher reaches of consciousness and knowledge with offerings of flowers, milk and honey. She is the Mahāsarasvatī aspect of Śakti, who by presenting to the Sadhaka the knowledge of the Ultimate reality, the Ātma-Jñāna, sheds his fear and leads him to self-realisation.

But in the various forms or Murtis that are being worshipped as Sakti, these two aspects are intermingled to a more or less degree as can be gathered from the form of say, Gāyatri Herself who is contemplated as having five heads, three eyes and also having in Her hands a mace, a goad, a skull, two lotuses and Abhaya-Mudrā. The Sādhaka as he advances in his discipline and as his sadhana becomes Satvik and sublimer finds himself drawn irresistibly towards the second or the 'Satvik' form. This is the form in which Śakti is worshipped in what is known as Dakṣinācāra or right-hand path in general.

Here, it is not unreasonable to assume that this Śakti worship or 'Śāktamata' is the discipline of choice of Srī Śamkara. This is evident from the fact that in the Peethas or Monastic institutions which were founded all over the country for establishing Hindu Religion, from Śamkara's time up-to-date, the presiding Deity is Srī Sāradā. Srī Gāyatri is mentioned in Yajurveda and Her worship as 'Vēdamātā' is enjoined to the majority

of Hindus. Thus, it will be seen that from the prehistoric time to the age of Puranas i.e. for nearly 2,500 years this worship of Śakti was a living cult. During this long period of evolution, this discipline, as it was practised by generations of men and women of various intellectual, moral and spiritual calibre, must have gathered and collected, quite a body of lore. The Tantras and Āgamas embody the knowlege so accumulated. A Tantra is a system of discipline or sādhana for attaining the Ultimate. A Tantra literally means spreading or extension of knowledge in the present context. Āgama means a body of knowledge coming to us from outside i.e. a revelation or it can also mean 'knowledge that is un-Aryan'. Incidentally, some of these Tantras were practised to attain only limited objectives such as riches and powers over men. Hindu religion recognizes individual developmental capacity and offers a variety of disciplines suited to various individuals subject to a certain universally accepted substratum of faith and conduct. Moreover, in the Vedic and Puranic ages, different diciplines were offered to different divisions of the Hindu Society such as Castes for realizing the Ultimate. Some of these Āgamas and Tantras are those so prescribed.

Each one of these Tantras is an elaborate compendium or a system of philosophy, worship, ritual and a code of conduct suited and prescribed to various individuals and groups of varying physical, intellectual, moral and spiritual capacities.

During the Puranic period, Buddhism and Jainism were living religions. Naturally, there was mutual enrichment between the various systems of discipline of different religions of India.

The Tantras and Agamas as sacred religious texts are held in the same high esteem as the Vēdas and Upaniṣads. There are some Tantras like Yāmala-Tantras which are claimed to have been older than even Vēdas. Some of the rituals of worship observed in the temples and on sacred days such as 'Durgāṣṭamī' by Hindus are to some extent 'Tantric'. It may be here mentioned that there is an impression among some that Tantra is some form of black magic condemned by orthodox Hinduism and immoral practices associated with sex and drink. There appears to be some ground for such an impression. It is a fact there are two forms of ritual mentioned in Tantras known as the 'Vāmācara', the left hand ritual and 'Dakṣiṇācāra' the right hand ritual otherwise known as 'Samayācāra'. These two modes of ritual have again some relation to the dual aspect in the evolution of Sakti worship mentioned already. The Vāmācāra or the left-path is probably an echo of the primitive ritual with which the terrible aspect of the Mother Goddess was worshipped in pre-historic times. Laterly it found sanction in many Tantras such as 'Kulārṇava' and 'Kāmika' and 'Paraśurāma-kalpa-Sūtras'.

In this Vāmācāra, otherwise known as 'Kaulācāra', the Ṛṣi is Bhairava and Bhairava and Bhairavi are Deities. The worship of the Sakti component of the 'Siva-Sakti', the Ultimate reality, is stressed. In this ritual, the Sādhaka performs the Pūja according to Paraśurāma-kalpa-Sūtras. Some worshippers known as 'Uttara Kaulas' perform Pūja to female generative organ. Some of those worshippers who perform these sadhanas stark naked known as 'Digambaras' and 'Kāpālikas' belong to this Vāmācāra. In Vāmācāra, Pañca-Tattvās otherwise known as Pañca-Makāras are

offered to the Deity in the ritual. They are meat (Māmsa), wine (Madya), parched rice (Mudrā), fish (Matsya) and sexual intercourse (Maithuna). Regarding the origin of these Pañca-Makāras, we can trace it in the evolution of the Sākta-Mata itself. The fierce tribal Goddess of Sākta-cult is even to-day offered meat and in some places toddy or whatever the worshipper ate or drank such as fish and wine. In Mahābhārata Srī-Durgā is mentioned to be fond of wine and meat. Probably in that age meat and wine were indulged in by the educated and orthodox and were therefore offered as a sacrament. But their capacity to coarsen the intellectual faculties specially in spiritual pursuits were soon discovered and were tabooed to every spiritual aspirant. But if one cannot escape the lure of them, they were permitted as an article of worship to certain classes of people who are used to that. This is probably how the offering of meat and wine and fish found a place in Sakti-worship.

Some seek to justify Vāmācāra on the ground that it seeks to sublimate the grosser nature of man, through satiation of senses. But this is a strange argument because, human nature becomes grosser and grosser as the senses are satisfied further and further. There are some who extol Vāmācāra as having been practised by great ones like Srī-Rāma-Kṛṣṇa. This argument is against Vāmācāra. It is only highly evolved souls like Srī-Rāma-Kṛṣṇa that can withstand its temptations and pit-falls. It is not for ordinary sādhakas, and evolved souls do not need it.

But whatever might be the origin of this Vāmācāra, it was evolved as a path of Sādhana for certain classes of Hindus and has a place in their

spiritual growth at any rate in the beginning. The Tantras themselves give adequate warning about the pit-falls in the Vāmācāra.

On an examination of the historical evolution of the Tantrās, sex-act as an article of worship seems to have been introduced for the first time in the 'Guhya-Samāja-Tantra' of Buddhistic origin. The date of this Tantra is said to be 3rd century A.D. In this Tantra, in the XVIII Chapter mention was made of Prajñābhiṣēka or initiation of a disciple with 'Prajñā' or women. There, it was said that the Guru takes the hand of a beautiful woman agreeable to the disciple and who is an adept in the practice of Yoga and places it in the hands of the disciple after citing 'Tathāgatās' as witnesses. Thereafter, placing his own hand on the head of the disciple, he will say "Since Buddhahood is impossible of attainment this Sakti or woman should be accepted. Thus, it looks as though this was the result of a reaction to the high moral and monastic ideals of Hinduism and Buddhism. From the name of the Tantra itself, it is evident that it advocated secret societies where this cult was practised as Hinduism and even orthodox Buddhism would not tolerate such practices in the name of religion. This in fact is the beginning of what is generally known as 'Vajrayāna-Buddhism'. Incidentally these secret societies where in the name of religion orgies of sex, drink and gluttony were practised were mainly held to be responsible in bringing the Buddhism into contempt amongst the Hindus or driving it away from the land of its birth.

These undesirable Tāntric rituals have invaded the worship of not only Sakti but also other Gods like Sūrya and Gaṇeśa of Hindu pantheon.

The credit goes to Srī-Sankara for rescuing these various schools of Hindu religious worship more especially the Sakti worship from these odious practices and establishing it in its pristine Vedāntic purity as 'Samaya-Mata' or Dakṣiṇācāra. This Samayācāra is the ritual adopted in the monastic institutions established by Srī-Sankara and prescribed to Hindus since his time. The discipline of Samaya-Mata is called 'Swatantra-Tantra' by Srī-Sankara, in his famous poem 'Saundarya-Lahari'. This Samayācāra like all other disciplines of Hinduism is a system integrating within itself the Yogas of Mantra, Laya, Bhakti and Jñāna. These are all so many paths, the great Hindu Ṛṣis of antiquity have prescribed for attaining the Ultimate. These harness besides intellect other faculties of our minds such as faith and emotion in our efforts. The Dakṣinācāra condemns the Vāmācāra and is the worship of Srī Sakti according to the five sacred texts known as Subhāgama-Pancaka viz., Sanaka, Sanandana, Sanatkumāra, Vasiṣtha and Suka-Samhitas. Here, Srī-Dakṣiṇā-Mūrtī is the Ṛṣī, Kāmēśvari and Kāmēśvara are the Deities of worship. The disciple must be able to imagine the identity of Siva and Sakti with the various components of Srī-Cakra. He must also identify them with the seven planes of consciousness or Cakras in the body known as Mūlādhāra and others. His worship of Sakti must be mostly mental or Antaryāga as prescribed by Bhāvopaniṣad. He should merge his mind and its actions in Sakti established in the highest plane of consciousness known as 'Sahasrāra' in the centre of the head. This in essence, is Samaya-Mata. If however, the Sādhaka is unable to completely perform mental worship, external ritual is prescribed in Kalpa-Sūtras with the offering of milk and honey etc. But for

those who are competent the Antaryāga or mental form of ritual is the best. An English rendering of mental worship or 'Mānasika-Pūja' reproduced below according to Bhāvopaniṣad will bear out the high mental discipline that is expected of the Sādhaka in Samayācāra to enable him to meditate on, and become one with the highest Reality, the Sakti.

The Power of will, the great TRIPURASUNDARI, of the form of devoted mind and KĀMĒSVARĪ, the complete, the solidified state of Truth and Bliss, in union, is the deity of meditation and worship.

The Truth that brings forth peace, is offered as oblation to that Deity.

The power of discrimination, between good and evil is offered as service to Her.

The eternity behind the existent and nonexistent is offered as subsidiary service to Her.

The capacity of the internal and external senses to perceive the Unity in everything, is offered as AVĀHANA or invocation to Her.

The perception of such a unity outside and inside and everywhere, is offered as seat to Her.

The Unity of SIVA (white), and SAKTI (red) is offered as water to wash Her feet.

The brilliant experience of Bliss in Her worship is offered as PĀDYA to Her.

The experience of crystal clear Ultimate state of Reality is offered as water to clean Her.

The Descent of Consciousness into every organ from its Highest state is offered as ĀÇAMANA to Her.

The power of Ultimate bliss appearing as the Fire of consciousness is offered as raiment to Her.

A Sacred Thread is offered to Her consisting of the 27 individual strands, representing bliss, wealth, knowledge and action etc. which is signified by the BRAHMA NĀDI or spinal cord.

Non-involvement in one's own and the other things, is offered as ornaments to Her. In everything, a firmness of mind, is offered as flowers to Her.

A continuous experience of the previous acts is offered as incense to Her.

The control of breaths and the consequent perception of flashes of light in the field of consciousness is offered as light to Her.

The stoppage of the incoming and outgoing breath is offered as food to Her.

The Unity in the three States of JĀGRAT, etc., of consciousness is offered as betel to Her.

The movement of PRĀṆA from BRAHMARANDHRA or centre of the head to MŪLĀDHĀRA CAKRA at the lower end of the spinal cord, and back is offered as going round or Pradakṣiṇa to Her.

The fourth state beyond the three states of consciousness is offered as Salutation to Her. The complete immersion in the notion that the body is nonexistent is offered as sacrifice to Her.

Always presenting to the Ultimate that 'Truth alone exists' being unconcerned about any act, to be done or not to be done, are offered as Sacrificial Fire.

Losing oneself in the Sacred feet of Her is offered as Meditation to Her.

If any one performs the above worship, for three MUHŪRTAS, units of time, he becomes one with the Deity.

A close examination of the philosophical and other components of Samayācāra will help us to appreciate Sri-Lalithā-Sahasranāmam better. Srī-Kāmakalāvilāsa, a text-book of aphorisms embodying the philosophy and ritual of Samayācāra by Srī-Puṇyānanda-Yati, very clearly and ably explains the various aspects of this form of Sakti worship. The first 'Sūtra' of the Kāmakalāvilāsa describes the primordial reality as follows :—

SAKALA-BHUVANŌDAYA-STHITI
LAYAMAYA LĪLĀ VINŌDANŌDYUKTAḤ
ANTAR LĪNA-VIMARS'AḤ
PĀTU MAHĒS'AH PRAKĀS'A-MĀTRA-TANUḤ

"May the Great Lord who has imminent and potential power to create, protect and destroy, at and for his pleasure all the universe, and who is an embodiment of pure illumination or consciousness and who has within him indivisibly united the power to know protect us."

SA JAYATI ŚAKTI-RĀDYĀ
NIJA-SUKHA-MAYA-NITYA-NIRUPAMĀKARĀ
BHĀVI-CARĀCARA-BĪJAṀ
S'IVA-RŪPA-VIMARS'A-NIRMALĀ-DARS'AḤ

"Victory to Her the Primordial power, the seed from which sprouts hereafter the entire creation, static and kinetic universes, the eternal, the incomparable who is of the nature of her own bliss, and who manifests as a mirror to His (Siva) self.

In these Sūtras the Ultimate reality is described as consciousness and its power inseparably united. This unit creates, preserves and destroys the universes

just for its pleasure. We are conscious of this reality only through its power of manifestation. This Primordial unit is the highest state of consciousness from which everything is derived and into which everything is released. It is beyond mind, space and time since it creates all these entities. There are some, the Māyā-Vādins who hold that everything we experience is an illusion or a misrepresentation that is created by the power of that Ultimate reality. They believe that the universes of our experience are unreal and the Ultimate Reality 'Siva' does not take part in this creation, preservation and destruction business. The Samaya-Mata, however, believes that—

NA S'IVĒNA VINĀ DĒVĪ
DEVYĀ CA NA VINĀ S'IVAḤ
NA TAYO RANTARAM CĀSTI
CANDRA-CANDRIKAYŌ RIVA

"There is no Siva without Sakti nor is there any Sakti without Siva. There is no distinction between them just as there is none between the moon and her shining."

These two aspects of the Ultimate Reality are personified as Siva and Sakti in Samaya-Mata. This consciousness, Siva and its power Sakti become the first formulation towards creation, of the phenomenal Universe of name and form, that is, Nāma and Rūpa. But as yet, at this level there is no creation or Sṛṣṭi. They are yet to come. This Primordial unit is the object of worship and discipline in Sakti worship.

ĒKŌ RUDRAH SARVA BHŪTEṢU GŪDHAH
MĀYĀ RUDRŌ SAKALO NIṢKALAŚCA
SA ĒVA DEVĪ NA CA TADVIBHINNĀ
HYITI JÑATIWA HI AMṚTATVAM VRAJANTI

"One Rudra is latent in every created thing. Māyā (*Ś*akti) and Rudra are his manifested and unmanifested aspects. He is She. They are not separate. Knowing this (they) are attaining immortality."

The third Sutra of Kāmakalā-vilāsa describes the beginning of the creation :

SPHUTA-SIVA-S'AKTI SAMĀGAMA
BĪJĀṄKURA-RŪPIṆĪ-PARĀ-S'AKTIḤ
AṆUṬARA RŪPĀNUTTARA-
VIMARS'A-LIPI-LAKṢYA-VIGRAHĀ BHĀTI

"This manifestation of the union of Consciousness and His power is the seed from which the universes to be created sprout. This ultimate power can be concentrated upon and shines as the image formed by the first letter 'A' and the last letter 'HA' of the Sanskrit alphabet of 50 letters forming AHAM which means 'I'." This Sūtra teaches that Ultimate Reality resides in every individual as the soul or I-consciousness. This word 'AHAM' should not be confused with what is known as 'Ego' which represents roughly the unit consisting of our mind and body. The word AHAM is only Its vigraha or representation. All the disciplines are devised to 'see' or experience this source of the power behind this 'AHAM'; the abode of this according to Samaya Mata is in the Sahasrāra, the thousand petalled lotus in the centre of the head. This 'AHAM' is the seat from which the phenomenal universe arises. In the 9th Sūtra, this creation of the phenomenal universe is elaborated.

SPHUTITĀ DARUṆĀD BINDOR
NĀDABRAHMĀṄKURO RAVO VYAKTAḤ
TASMĀD GAGANA-SAMIRAṆA
DAHANODAKA-BHŪMI-VARṆA SAMBHŪTIḤ

"From this red circle i.e. *Ś*akti aspect of 'Aham' which begins to extend, sprouts the universe of sound

as stress and manifests. From that universal sound arises the alphabet of letters which represents the elements Earth, Water, Fire, Air and Space." Thus, first the word was created in the form of alphabet which contains all the names of created things. Our comprehension of the universe of names is through the letters of the alphabet which is otherwise known as the 'Mātṛkā' or the Mother of all created beings. This alphabet is also the source of all 'Mantras' or letter forms of the Deity. Mantra is a letter picture of the concept of the Devata seen intuitively by Seers. This Mantra is a very important component in 'Samaya Mata'. Mantra literally means that which saves you if you meditate on it. An image or an idol serves to absorb the mind of the Sādhaka and make it realise the concept behind the image or idol. Similarly, a Mantra, which is a sacred combination of letters representing God, if repeated in meditation, it will make the disciple realise the God-head of that Mantra. Thus, this Matṛka mentioned in the last Sūtra is the force behind all letter-representations of not only concrete objects but of every concept our mind is capable of conceiving. In fact, it is the fountain head of all our speech, spoken and written. The next Sutra describes the creation of all matter and form, from that 'Aham' or primordial unit.

"ADHA VIŚADADAPI BINDOR
GAGANĀNILA VAHNI VĀRI BHŪMI JANIH
YĒTAT PANCAKA VIKṚTIH
JAGADIDA MAṆVĀDI AJĀNḌA PARYANTAM.

"After the word is created, are born from the extension of the white 'circle' 'Siva' the primary Categories ĀKĀS'A, AGNI, JALA, BHŪMI, VĀYU, the Panca Bhutas. This universe from the atom to the cosmos is derived from these categories."

It is not possible here to fully explain what these categories stand for in modern parlance. But roughly speaking Akāśa corresponds to space-time, Vāyu the stress within that space-time, Agni, the resulting energy from that stress, Jala the flow or extension of that energy and Bhumi the concerte forms of matter and energy resulting from movement or transformation of that energy. It is stated that the primordial unit Aham consisting of consciousness and its power undergoes these transformations. The Māya-Vādin says that these transformations are only appearances and unreal; but whether these are appearances or reali ties they are derived from that source and are various transformations of that consciousness, the subtlest being our mind and the grossest matter, almost its outer crust. Just as in the universe experienced outside ourselves we are aware of these gradations, it is stated that these are to be found inside ourselves too. This is the genesis of the Universe of name and form and matter according to Samaya Mata. Here the concept of Sabda Brahman, the cosmos of sound, is of the Mimāmsakas, who propound that Sabda is derived from and is a manifestation of Sakti. Similarly, the Sānkhyās believe that the Pancha Bhūtas are manifestations of Sakti as modes of Prakṛti. It will be thus seen that this Tantra adopts these above two doctrines.

It was already mentioned that Lalita Sahasra nāma is a synthesis of various paths for God-realisation. Among these, Mantra is an important one. This is established in the eleventh Sūtrā of Kāmakaḷāvilāsā.

BINDU DVITAYAM YADVAD
BHEDAVIHĪNAM PARASPARAM TADVAT
VIDYĀ DEVATAYORAPI
ṆA BHĒDO LĒS'OSSTI VEDYAVĒDAKAYOḤ

" Just as there is not the least difference between the two 'circles' 'Siva' and 'Sakti' there is not the slightest difference between the Mantra and the Devata whose letter form it is, and also between the devotee and the Devata whom he worships." Just as the Ultimate manifests through power or Śakti, Mantra and Devata are inseparable manifestation of that Śakti and there is no distinction between them. Here Devata means the Śakti worshipped by great Mantras such as Śrī Gāyatri, Śrī Bālā Tripura Sundari, Srī-Panca-Daśi and others. Unless the disciple has firm faith in this Sūtra, no progress is possible. It is only when he sincerely and intensely believes that the Mantra and the Devata of his Sadhana are one and the same and that he is essentially one with them, that his efforts will flower in God-realisation. In Lalita Sahasranama itself everyone of the thousand names is a Mantra by itself apart from being a mere descriptive verbal arrangement. Mahāmantrās like Śrī Gāyatri and others are all Mantra Śwarūpas of one and the same ultimate power. They are to be initiated into by a competent Guru who is to be considered as Śiva Himself in human form. Śrī Gāyatri being the well-known Mantra to most Hindus it will be dealt with here in a detailed manner. It is known as the 'Dwijatwa Sādhanī Vidya' i.e., it enables a disciple to be reborn to spiritual life. It contains 24 letters, each letter representing a God such as Agni, Vāyu Varuṇa etc. These letters also represent 24 Tattvās or categories such as the five Bhūtas from Bhumi to Ākāśa the five sense organs such as eye and smell, the five motor organs such as speech etc., and the five objects of sense organs such as sound and touch and finally four categories of mind, ego, Mahat and the Ultimate. These categories are as common to the

macrocasm Virāt as the microcosm Jīva. It is said in Viśwāmitra Kalpa that to know "the Ultimate there are 14 branches of knowledge of these, the essential is the Vedās. Even in the Vēdās Śrī Gāyatri is the quintessence. She has two forms. The first one is known to all Dwijas. The other one is very secret and is found in the four Vedas. Thus, it will be seen that the Gāyatri Mantra has two forms-one Tripada Gāyatri of 24 letters. Every disciple is initiated into this Mantra at the time of Upanayana ceremony. Its objectives are the four Puruṣārthas : Dharma, Artha, Kāma and Mōkṣa. The second form which is the subtler of the two is to be initiated into or practised as a disciple becomes more advanced and competent in his discipline. This second form is the Tripāda Gāyatri with the addition at the end, of the letters 'Parō rajasi Sā Avadom'. This is also called Caturdha Pāda or the Turiya Pada of Śri Gāyatri Mantra.

The presiding deity of Śrī Lalita Sahasranāma is the object of Sādhana with Śri Gāyatrī mantra specially with Turiya Pāda or any of the Maha Mantras such as Śrī Panca Daśi, Śri-Ṣodaśī and Śri-Bālā-Tripura-Sundarī. The full meaning of this Gāyatri Mantra is given below :—

> " Let us meditate or become one with that great Effulgence who has no attributes of any kind except of reality, consciousness and bliss who is radiating from the heart of the sun and is that power that goads our minds which are conditioned by various limitations, who is extolled by Vedas and other sacred texts as being competent to free us from the sins and limitations, and who is the cause of the triad birth, preservation and destruction of the universe, and who is our blissful refuge; let that

Mother who is beyond all the attributes save us."

One will comprehend the loftiness of the concept contemplated by the Gāyatrī-Mantra if only he looks into the meaning of the 'slokas' in Gāyatri Āvāhana in 'Sandhyā-Vandana'. An English rendering of the same is given below.

"The single letter 'OM' represents the Ultimate reality. Power is its presiding deity. Brahma, the Ultimate reality itself is the seer of this Mantra. Its Chandas is Gāyatri. It is the personification of the Ultimate itself. Its Sadhana is only for the union of the individual self with the Ultimate. Let Sri-Gāyatrī, the Mother of Vedas established by Vedas, indestructible, the Giver of blessings, let Her come and reveal to me the Ultimate. Whatever unrighteous deeds are done they are got rid of that day itself; whatever are done during the night they are destroyed that night itself. Oh Great Power! the embodiment of all letters in the alphabet, the Devata which represents the two conjunctions of day and night or which the Sadhaka meditates during these conjunctions (Sandhya)! You are the Power of Knowledge. You are the enemy of all that is bad. You are the strength, the light, the Universe and its infinite existence and You are the abode of the gods. I invoke Gāyatrī, Sāvitrī, Saraswatī and Lakṣmī and the Ṛṣis. Of Gāyatri-Mantra, Viśwāmitra is the Ṛṣi, Gāyatri, the Chandas, Savita, the Power of the sun is the Deity, Agni is Her face, Viṣṇu, the Preserver, is Her heart, Rudra, the Destroyer, is Her Coiffure, Prithvi the earth is Her medium of creation. She is alive with the five vital breaths 'Prāṇā, Apāna, Vyāna, Udāna and Samāna'. She is white in colour, of 24 letters viz. eternal Tatwas, three feet viz., three Vedas and having

six spaces i. e., in the six cardinal sides. Her purpose is to take us to the Ultimate."

For a more detailed significance and other particulars about the Gāyatri and other Mantras, the reader is referred to 'Kāmakaḷāvilāsa'.

The seat of Atma, the counterpart of the Ultimate reality in man is said to be the Sahasrāra Cakra. Here, the undifferentiated attributeless 'Aham' described in Sūtra 4 of Kāmakalāvilāsā resides. From this subtlest form its power descends to grosser and grosser stages and finally having become the grossest form of energy settles in Mūlādhāra Cakra which is in the region of the anus. In between the grossest and subtlest there are five other Cakras, planes or Centres of consciousness of various degrees of subtlety. They are in the ascending order 'Svādhiṣṭāna' 'Maṇipūraka' 'Anāhata' 'Viśuddha' and Ājna'. These are in no sense to be taken as anatomical entities which can be searched for in the body. Anatomical regions such as the junction of the eye-brows, navel etc. may be the places associated with them. They are to be contemplated as abodes of 'Mother' during the practice of breath control 'Prāṇāyāma' which is a part of this discipline. The power of consciousness is called 'Kundalini' in its gross form. 'Kundalini' means coiled up or potential. She dwells in the 'Mūlādhāra Cakra' and is the driving power of all our activities such as spiritual, mental, physiological and physical. The Yōgamārga describes various items of discipline such as Yama, self control, Niyama, regulated living, Asana, seating or posture, Prāṇāyāma, breath control, Pratyāhāra, watching the activity of the mind, Dhyāna concentrated meditation of the object of worship and Samādhi, becoming one with it, with the completely stilled mind. Lalitā-

sahasranāma mentions how the Deity is to be meditated upon in these centres of consciousness and the code of conduct of Sādhaka who is dedicated to this discipline.

It must be clearly understood that a competent Guru must guide the Sādhaka in these practices but in this secular age it is very difficult to find a competent Guru and even if one is very competent he does not advertise himself for our benefit. So intense faith and surrender and sacred books which are now very much available and such help that we get from the teachings of the Great Ones like Śrī Rāmakrishna, Ramaṇa Maharshi and Śrī Aurabindo and the company of devout Sādhakas must help us through. To the intense devotee the divine Mother Herself will act as the great Guru and guides him if sincerely prayed for.

In Tantra Śāstra, just as each Devata is worshipped as a Mantra or a letter form, She is also propitiated as a diagram or Cakra or Yantra. In fact, the disciple or sādhaka should make no distinction between the object of his sādhana, the Dēvata, and the Yantra which represents Her diagrammatically. For instance, Śrī Cakra is worshipped as Sri Lalita in Samaya Mata.

A close scrutiny of Śri Cakra will show how the power of the Lord Paramēśvara represented by a point in a small triangle at the centre of the Sri Cakra transforms itself through a series of triangles, circles and lines and becomes the diagram Sri Cakra which represents the completely evolved universe or individual. One should meditate on Śrī Cakra knowing the significance of the triangle 'Trikōṇa' and Circles. These represent the various transformations of reality, as power which finally culminates in the universe of mind and matter of our experience.

They are also called 'Āvaraṇas' or limitations which the power of reality imposes on Herself to create the universe. The disciple should realise how both the universe and himself have evolved out of undifferentiated consciousness through its own power and become this Universe of name and form. The Srī Cakra will greatly help the devotee in this realisation. Having understood this process it will be easy for him to realise the object of his Sādhana. The culmination of this Sādhana is the losing of one's identity in the Ultimate self.

The 21st Sūtra of Kāmakalāvilāsa therefore states'Cakrasyāpi-Maheśyā Na BhēdaLēśopi Bhāvyate Vibudhaihi Anayossūkṣhmākārā Paraiva Sā Stūlayōścha Kāpi-Bhidha'. Wise men do not see the least distinction between Srī Cakra and the Great Mother. The subtle form of both is Parā Sakti, the Ultimate Power and Her gross form is Srī Cakra. It is therefore mentioned in the 8th Sūtra of Kāmakalāvilāsa :

ITI-KĀMAKALĀ-VIDYĀ
DEVĪ-CAKRA-KRAMĀTMIKĀ-SEYAM
VIDITĀYENA SA MUKTO
BHAVATI-MAHĀ-TRIPURA SUNDARĪ RŪPAH

The disciple who realises that Mantra, such as Srī Gāyatri and others and the Devatas who are the Deities of worship by these Mantras, and the Srī Cakra are none but Herself, the Kāma-Kala, will become Mahā Tripura Sundari Herself and will be liberated. To sum up the Samaya Mata doctrine : A Sadhaka therefore must be one having great faith in the divine Mother as the creatrix of the Universe and that he can lose his limited identity in that infinite existence which is the goal of all Sādhana. He should have faith in the sacred texts such as Śruti, Smṛti and Purāṇa and must study, and after deeply pondering over them, must come to accept the relatively unreal status of the

universe of our experience including our pleasures and pains.

He should also, besides being truthful, self-controlled, contented and continent, be competent to be initiated into one of the Mahā Mantras by a Guru who should be treated as the Divine Mother Herself in human form. He should lead a life of dedication to the Great Mother Herself, in short. Last of all but the most important injunction in this practice is that although the four Puruṣārthas are mentioned as objects of worship, normally Srī Lalita should not be worshipped for the attainment of limited wordly ends, but to only realise the ultimate through Her Grace, i.e. only as a ' Mokshopāya ' or a means of liberation. If that lofty objective drives the disciple in his devotion and discipline the divine Mother even overlooks minor lapses in the discipline of the Sadhaka and leads him to higher and higher states just as a mother leads her loving but erring child along the right path. This in essence is the worship of Sakti according to Samaya Mata.

Srī-Lalitāsahasranāma itself is in the Brahmānda Purāṇa. The medium of Sahasranāma in religious literature is a logical outcome of Upaniṣadic Philosophy. It stems from the idea underlying the statement ' Ekamsad Viprā Bahudhā Vadanti '. The thousand names of theDeity describe the essential unity which becomes multiplicity in manifeṣtation. Like all the great Hindu sacred books such as the Bhagavad Gita it is a compendium of the entire religious lore and culture at the time of its composition. This Sahasranāma was communicated to Srī-Agastya by Srī-Hayagrīva, an Avatāra of Viṣṇu. It is absolutely essential that every disciple of Srī-Vidya must recite this Lalitāsahasranāma according to his ability frequently. It is said that this Sahasranāma was

composed by Deities such as Vāgdevata or Goddess of Speech at the express command of Srī Lalita Herself for the benefit of the devotees. It is said that even if the worship of Śrī Cakra or Japa of Mantra, is omitted, if this Sahasranāma is recited, it will confer without doubt everything that a disciple wishes. Thus the recitation of Lalita Sahasranāma, has a unique and very important place in this worship. It is also stated that each of the thousand names is a Mantra by itself, the contemplation of the meaning of which will reveal to the disciple pathways towards his spiritual goal. The fact that this work had in the past centuries, commentaries in sanskrit, by great scholars like ' Vimarśānanda Nādha and Vidyāraṇya Munīsvara, Bhatta Nārāyana, Sankara and Bhaskararaya shows the great importance of this work. In this century, there are commentaries on this poem by S'rī 'Kalyānananda Bhārathi Svāmi' and 'Simhambhatla Rāma Murthy Sastri' in Telugu and Mr. Anantakrishna Sastri and Mr. D. S. Sarma in English.

Purāṇas like Brahmānda, Skanda and Bhaviṣyottara Purāṇa are abundant sources of Vratāṣ, disciplines and nāmas (names) for the worship of various Gods and Goddesses of the Hindu pantheon such as Ganeśa. Some of these are for the worship by all classes of society like the Vināyaka-Vrata. Similarly, Lalitā-Sahasranāma appears to have been composed for the benefit of all Hindus and probably used by all classes of worshippers whether they belong to the left or righthand path. Names such as ' Dakṣina-Dakṣiṇārādhyā Kaula-Mārga Tatparā-Sēvitā, Savyāpasavya-Mārgasthā ' clearly indicate the truth of the above statement. Names such as ' Vaktra-Lakṣmī-ParīvāhaCalan - Mīnābha - Lōcanā Tāṭaṅka-Yugaḷībhūta Tapanōḍupa - Maṇdalā Karānguḷi - Nakhōt-

panna-Nārāyaṇa-Daśākṛtiḥ are examples of such sublime poetic imagination, which can take a properly tuned mind very near to the highest reality. Whether a worshipper is a Bhakta or a Yogi or a Mantric or a Jnani, be he a householder or a Sanyāsi he will find in this Sahasra Nāma names which will exercise an irresistible appeal.

Before reciting the Lalitā-Sahasranāma, the disciple should salute the Guru and perform the Mantra Nyāsa and Japa according to the direction of the Guru. Then, the Divine Mother should be meditated upon according to the Dhyāna *Ślōkas* and the worship should be performed with the thousand names of *Ś*rī-Lalita. The Dhyāna-ślōkas are given here.

ARUNĀM KARUṆĀTARAṆGITĀKSĪM
DṚTA PĀS'ĀṄKUŚA PUṢPABĀṆA CĀPĀM
AṆĪMĀDIBHI RĀVṚTĀM MAYŪKHAI
RAHAMITYEVA VIBHAVAYE MAHEŚĪM.

I meditate on the great Empress, who is light red in colour, whose eyes are full of compassion, who has in Her hands the noose, the goad, the bow and the flowery arrow and who is surrounded on all sides by powers such as "ANIMA" like rays, as if She is the Self within me.

DHYAYET PADMĀSANASTHĀM VIKASITAVADANĀM
PADMA PATRĀYATĀKS'ĪṀ
HEMĀBHĀM PĪTAVSTRĀM KARAKALITALASADDHEMA
PADMĀM VARANGĪM
SARVĀLAṀKĀRAYUKTĀṀ SATATAMABHAYADĀM
BHAKTA NAMRĀṀ BHAVĀNĪM
S'RĪ VIDYĀṀ S'ĀNTAMŪRTĪM SAKALASURANUTĀM
SARVASAMPAT PRADĀTRĪṀ

I meditate upon Srī-Bhavānī who is seated in the lotus, of expansive countenance, whose eyes are like

lotus petals, who is golden hued—who wears a yellow raiment, who has in Her hand lotus flowers of gold, who always dispels fear, whose devotees bow before Her, who is the embodiment of peace, who is 'ŚRĪ VIDYĀ' Herself who is praised by the Gods, and who gives every wealth that is sought.

SAKUMKUMA-VILEPANĀM ALIKA-CUMBI KASTŪRIKĀṀ
SAMANDAHASĪTĒKṢANĀM SA S'ARA CĀPA PĀS'ANKU S'AM
AŚĒṢAJANA MŌHINĪM ARUṆA MĀLYABHŪṢOJVALĀM
JAPĀKUSUMA BHĀSURĀM JAPA VIDHAU SMARĒDAMBIKAM

In this ritualistic meditation, I meditate on the Mother whose eyes are smiling a little, who has in Her hands the arrow, the bow, the noose and goad, who bewitches everybody, who is glittering with red garlands and ornaments, who is painted, with Kumkuma and whose forehead is kissed with the mark of musk and who is red and tender like the 'Japa flower.

These Dhyāna Slokas replete with picturesque images, help the devotee, giving a beautiful form for his meditation of the Divine Mother who is beyond name and form ānd from whom all names and forms emanate. They are not just descriptions of a beautiful lady, for you cannot visualise a human being with four hands. They are full of symbolism, and help the disciple grasp the Ultimate reality and concentrate on Her.

This will be clear aś we proceed with the 1000 names in the Commentary.

COMMENTARY

1. श्रीमाता - S'RI MĀTĀ.

'SACRED MOTHER'— She is a Mother who not only gives every good thing that a loving mother gives to her child but also the Highest knowledge, the BRAHMA VIDYA, to Her devotees.

Here Her act of Creation is indicated. 'YASMĀD BHŪTĀNI JAYANTI.' From whom all Creatures are born.[1]

MĀTĀ means one who measures or knows. It implies MĀNAM and MĒYAM i. e., that which is measured, MEYAM̐, and that which is the measure MĀNAM. It implies the Seer, the Seen and the Seeing, the triad which is the TRĪPUṬĪ, the content of SRĪ BĀLĀ - TRI-PURA-SUNDARĪ-MANTRA.

MĀTĀ is feminine gender when it means the Mother and masculine when it means the Knower or Measurer. It thus connotes the two aspects of the Ultimate Reality 'AHAM' ; S'IVA, masculine, Knower (PRAKĀS'A) — S'AKTI, feminine, Mother or Creatrix, VIMARS'A. Thus in this very first name the SAMAYA-MATA or SIVÁ-SAKTI SĀMARASYA is indicated.

ŚRĪ is a prefix of r everence and devotion.:

The STOTRA begins with the Mother, because, it is most natural that a child thinks of its mother in the hour of its difficulties in his SĀDHANA.

2. श्रीमहाराज्ञी - ŚRĪ MAHĀRĀJNI.

'The Great Empress'. In this name the second act of Her, ' STITI ' is indicated.

'YĒNA JĀTĀNI JĪVANTI'. By whom all creatures live.[1]

She, who rules the entire Universe and, is its law and its execution. Every law or truth that man discovers is just a glimpse of that great will or law of that Great Empress.

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1. Cf, Taittiriya Upanisad, III 2.

3. श्रीमत्सिंहासनेश्वरी - SRĪMAD - SIMHĀSANES'VARI.

The queen seated on a throne mounted on lions.

She rode on a lion when she battled with MAHIṢĀSURĀ the symbol for 'TAMŌGUNA' and conquered him.

Lion stands for enormous power or force which is Her vehicle through which She manifests.

"Simha" by a grammatical law becomes 'HIMSA' which connotes destruction, the third act of Hers.

'SIMHĀSAN' denotes 'Sri Kāma Kala' which stands for S'AKTI in ŚRĪ-CAKRA and "IS'VARĪ," VRITTA in S'RĪ CAKRA which stands for S'IVA. Here again, one finds the indivisible dual aspect of the Ultimate reality.

From this up to 54th, these names contain (1) a description of the birth of S'RI-LALITĀ-PARAMESWARI ...(2) HER STHŪLA.SVĀRŪPA which is unsurpassed in Purāṇic literature in its poetic beauty (3) Her equipping Herself for the fulfilment of Her divine purpose namely conquering BHAṆḌASURA and his associates (4) and how She killed them. All this is very elaborately described in the "ŚRI LALITOPĀKYĀNA" of BRAHMĀṆḌA-PURĀNA. It is clear even from a cursory reading of the above that the whole story is an allegory, describing the emergence of S'AKTI of S'IVA as S'RĪ-LALITĀ-PARAMESVARI who fights for the devotees to victory, the eternal battle of the Devas (Good) against Asūras (Evil).

4. चिदग्निकुण्डसंभूता - CIDĀGNI-KUNDA-SAMBHŪTA.

Born from the pit of the fire of consciousness.

The word 'AGNI' denotes in Vedic literature 'force' power or energy. She is the power of consciousness (SOKĀMAYATA - See Introduction) mainfested as 'will' to create.

Represents the mythological story of the birth of S'RILALITĀ or SRĪ SĀKTI, in RĒNUKA and BRAHMĀNDA-PURĀṆA.

The allegory behind the story of S'ri Lalitōpākhyāna is roughly this–

There was a state of disintegration of Universal Will or "KĀMA-PRALAYA" in the Universe after KĀMA-DAHANA. Since the Universe is created and sustained by the power of Will, ICHHĀ or KĀMA, when it disintegrates, the entire creation, including Gods, then become lifeless 'NIS'CĒTANA' and functionally inert. This was produced by BHAṆḌASURA—who is a demoniacal personification of inertia, the exact opposite of conscious will. Every divinising force of the mind (Deva) was powerless to conquer this inertia. It is then, to do their work 'DEVA-KĀRYA' that S'RĪ-MAHĀ-S'AMBHU preformed the ŚRĪ YĀGĀ or MAHĀ YĀGĀ.

Here is an allusion to the eleventh Mantra of IS'ĀVASYOPANIṢAD, "VIDYAYĀMṚTAMASNUTE"; with VIDYA thou shalt become immortāl. (This Vidya is the true knowledge that takes the devotee to the highest state, the BRAHMA PADA itself which is HERSELF).

This Vidya is the outcome of the fire of consciousness or CIDAGNI which burns out īgnorance i.e., death and confers immortality.

In the next name the purpose for which the Eternal S'RĪ LALITĀDĒVI is born is indicated.

5. देवकार्यसमुद्यता - DEVA-KĀRYA-SAMUDYATĀ.

Emerges for a divine purpose.

S'RĪ-LALITĀ, who is the Ultimate Herself, appears in Her great splendour to answer the prayer of Gods (divine forces) when great ones like "TRI-MŪRTI"

themselves were helpless, and prayed for the destruction of BHAṆḌĀSURA.

Up to now the "ŚIVA" or pure consciousness aspect of Her is described. Hereafter, Her "S'AKTI AMS'A" or VIMARS'A aspect of manifestation is being described. Here although the STHŪLA-SVARŪPA, the gross form of Mother, is described to help the ordinary devotee in concentrating his mind in Sādhana, it is full of symbolism which will be apparent.

When He has burnt the entire inert phenomenal creation in the sacrificial fire of consciousness, "CIDAGNI" or JNĀNĀGNI, out of such a sacrifice of Śiva, S'RĪ-LALITĀ-PARAMEŚVARĪ, His power, born of Will rejuvenated, emerges and conquers this Bhaṇḍāsura, the universal inertia. Incidentally it shows, that in the devotee also, it is only if he is prepared to sacrifice everything (reject everything as unreal) in the fire of true knowledge, that S'RĪ-LALITĀ will fight the battle for spiritual emancipation successfully for him. The reader is referred to(Brahmāṇḍa-Purāṇa) Śrī Lalitopākhyāna for a detailed description of the story of the emergence of the rejuvenated will.

6. उद्यद्भानुसहस्राभा—UDYAD-BHĀNU-SAHASRĀBHĀ.

She shines with the red brilliance of a thousand rising suns.

Her VIMARSĀMŚA is said to be red. She has three SVARŪPAS or forms. The STHŪLA or the gross with a body, hands, and feet etc., the 'SŪKṢMA' that is the MANTRA or CAKRA-SVARŪPA, AND THE PARA-SVARŪPA, the Ultimate, which is the basis of the above two. Here, the STHŪLA-SVARŪPA is described.

In understanding the symbolism which Her STHŪLA-SVARŪPA represents, the reader is referred to S'RI-KĀMA - KALĀ - VILĀSA where the KĀMA-KALĀ-CAKRA is described as a woman KĀMA - KALĀNGANĀ.

7. चतुर्बाहुसमन्विता- CATURBĀHU-SAMAṆVITĀ.

She is with four arms.

These represent the ANTAHKARAṆA-CATUṢTAYA ……here Mother, although NIRGUṆA (attributeless) assumes a most beautiful form with hands and feet to bless Her devotees. Even the least fitted can contemplate on such a beautiful form.

8. रागस्वरूपपाशाढ्या-RĀGA-SVARŪPA-PĀŚĀḌHYĀ,

She possesses in Her right upper hand the noose representing Her love towards Her devotees.

9. क्रोधाकाराङ्कुशोज्ज्वला - KRŌDHĀKĀRĀṄKUŚŌJJVALĀ.

She shines with a goad in Her left upper hand (symbolising Her Wrath) to spur on Her devotees towards right conduct leading to the Ultimate.

10. मनोरूपेक्षुकोदण्डा-MANORŪPEKṢU-KŌDANḌĀ.

In the left lower hand She has the sugar-cane bow which symbolises the SAṀKALPA (power of desire) of the mind which creates the phenomenal Universe.

11. पञ्चतन्मात्रसायका-PAÑCA-TANMĀTRA-SĀYAKĀ.

She has in the fourth hand an arrow symbolic of the sense elements. 'By shooting with the mind as bow the arrows of the five sense elements, She creates the Universe, a projection of the mind through the senses.

12. निजारुणप्रभापूरमज्जद्ब्रह्माण्डमण्डला - NIJĀRUṆA-PRABHĀ-PŪRA-MAJJAD-BRAHMĀNḌA-MAṆḌALĀ.

Her red Brilliance, engulfs all the Universes. It means all the created Universe is only Her radiance.

13. चम्पकाशोकपुंनागसौगन्धिकलसत्कचा - CAMPAKĀŚŌKA-PUMNĀGA-SAUGANDHIKA-LASAT-KACĀ.

Her coiffure has the natural fragrance of the CAMPAKA, AS'ŌKA and PUMNĀGA blossoms.

Her physical form is thus being described from head to foot.

14. कुरुविन्दमणिश्रेणीकनत्कोटीरमण्डिता - KURUVINDA-MAṆI-S'REṆĪ-KANAT-KOṬĪRA-MAṆḌITĀ.

She is adorned with a crown bedecked with (Padmarāga) precious stones mined from Red Kuruvinda stones, symbolising various emotions like love and also the letters of Gāyatri Mantra. This name also refers to the various VṚTTAS in ŚRĪ-KALĀ-CAKRA[1].'

15. अष्टमीचन्द्रविभ्राजदलिकस्थलशोभिता - AṢṬAMĪ-CANDRA-VIBHRĀJADALIKA-STHALA-S'ŌBHITĀ.

Resplendent with a forehead like the half moon.

16 मुखचन्द्रकलङ्काभमृगनाभिविशेषका - MUKHA-CANDRA-KALANKĀBHA-MṚGA-NĀBHI-VIS'EṢAKĀ.

A Tilaka or a mark of musk adorns Her face like the dark blemish in the full moon.

17. वदनस्मरमाङ्गल्यगृहतोरणचिल्लिका - VADANA-SMARA-MĀNGAḶYA-GṚHA-TORAṆA-CILLĪKĀ.

To Her face, beautiful as the bridal palace of Cupid, Her eyebrows are the triumphal arches.

18. वक्त्रलक्ष्मीपरीवाहचलन्मीनाभलोचना - VAKTRA-LAKṢMĪ-PARĪVĀHA-CALAN-MĪNĀBHA-LŌCANĀ.

In the ocean of Her beauty, Her eyes are sparkling fish.

19. नवचम्पकपुष्पाभनासादण्डविराजिता - NAVACAMPAKA-PUṢPĀBHA-NASĀ-DAṆḌA-VIRĀJITĀ.

She is beautiful with a nose like the newly blossomed campaka flower.

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1. According to S'rī Kalyāṇanda Bhāratī.

20. ताराकान्तितिरस्कारिनासाभरणभासुरा - TĀRĀKĀNTI-TIRSKARI NĀSĀBHARAṆA-BHASURĀ.

By the brilliance of the diamonds in the ornament of Her nose, the stars are put to shame. Here, the cosmic dimensions of Her Saguṇa form are suggested.

21. कदम्बमञ्जरीक्लृप्तकर्णपूरमनोहरा - KADAMBA-MAÑJARĪ-KḶPTA-KARṆA-PŪRA-MANŌHARĀ

She is adorned with a bouquet of Kadamba flowers above Her ears. She is supposed to live in Kadamba gardens.

22. ताटङ्कयुगलीभूततपनोडुपमण्डला - TĀṬAṄKA-YUGAḶĪ-BHŪTA-TAPANOḌUPA-MAṆḌALĀ.

The sun and the moon are Her ear-rings, signs of Her married State. Here again is a suggestion of Her cosmic form and also Her relation to S'IVA.

23. पद्मरागशिलादर्शपरिभाविकपोलभूः - PADMA-RĀGA-ŚILĀ-DARS'A-PARI-BHĀVI-KAPŌLA-BHŪḤ.

Her red and smooth cheeks deride mirrors of rubies.

24. नवविद्रुमबिम्बश्रीन्यक्कारिरदनच्छदा - NAVA-VIDRUMA-BIMBA-S'RĪ-NYAKKĀRI-RADANACCHADĀ.

Her red lips put to shame the coral and bimba fruit.

25. शुद्धविद्याङ्कुराकारद्विजपङ्क्तिद्वयोज्ज्वला - ŚUDDHA-VIDYĀṄKURĀKĀRA[1]-DVIJA-PAṄKTI-DVAYŌJJVALĀ.

Her two rows of teeth shine as seedlings of pure knowledge.

1. Here S'UDDHA VIDYA - means the 16 lettered S'RĪ-RĀJA-RĀJĒS'VARĪ-MANTRA and with the S'IVA counterpart of each letter, it become two rows of 16,

2. In Her face Her shining teeth are like rays of pure knowledge.

3. Reference is here made to the 32 initiations in TANTRA-MĀRGA beginning with SŪDDHA-VIDYĀ and ending with ANUTTARA.

26. कर्पूरवीटिकामोदसमाकर्षद्दिगन्तरा - KARPŪRA - VĪṬIKĀ-MŌDA-SAMĀKARṢAD-DIGANTARĀ.

The fragrance of Her face due to the camphor and betel, fills the entire Universe, the meaning of KARPŪRA-VĪṬIKA is PRAṆAVA and ĀMODA IS NĀDA or stress.

27. निजसंलापमाधुर्यविनिर्भर्त्सितकच्छपी - NIJA - SAṀLĀPA - MĀDHURYA-VINIRBHARTSITA-KACCAPĪ.

Her conversation is sweeter in melody than the music of the VĪNA. Here NIJA-SAMLĀPA suggests SRUTI i. e. Vedas etc.

28. मन्दस्मितप्रभापूरमज्जत्कामेशमानसा - MANDASMITA-PRA-BHĀPŪRA-MAJJAT-KĀMĒŚA-MĀNASĀ

The radiance of Her smile overwhelms the mind of ŚRĪ-KĀMĒŚA *i.e.* PARAMAS'IVA. Here MANDASMITA, alludes to PRAṆAVŌCCĀRAṆA.[1]

29. अनाकलितसादृश्यचिबुकश्रीविराजिता - ANĀKALITA-SĀD-ṚS'YA-CIBUKAS'RĪ-VIRĀJITĀ.

Her chin is beautiful beyond description.

30. कामेशबद्धमाङ्गल्यसूत्रशोभितकंधरा KĀMĒS'A - BADDHA-MĀNGALYA-SŪTRA-S'ŌBHITA-KANDHARĀ.

Her neck is adorned with the MĀṄGALYA-SŪTRA tied by S'RĪ KĀMEŚA.

Māngalya - Sūtra represents the unity between S'IVA AND S'AKTI. Here there is an allusion to ŚRI GĀYATRĪ-MANTRA.'[1]

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1. According to S'rī Kalyānanda Bharāti,

31. कनकाङ्गदकेयूरकमनीयभुजान्विता - KANAKĀNGADA-KĒYŪRA-KAMANĪYA-BHUJĀNVITĀ.

Her arms are bedecked with armlets and wristlets of gold. Here is an allusion to two types of MANTRAS, the AṄGADA and KEYŪRA.'

32. रत्नग्रैवेयचिन्ताकलोलमुक्ताफलान्विता-RATNA-GRAIVĒYA-CINTĀKA-LŌLA-MUKTĀ-PHALĀNVITĀ.

Her diamond necklace and its gold medallion dangle pearls. The pearls are an allusion to the letters of the Mantra.

33. कामेश्वरप्रेमरत्नमणिप्रतिपणस्तनी - KAMĒS'VARA-PRĒMA-RATNA-MAṆI-PRATIPAṆA-STANĪ.

Her breasts are in exchange, equal in value to the love of S'RĪ-KĀMĒS'VARA.

This nama shows the intimate relationship of S'IVA and ŚAKTI. In Kalpa-Sūtra, the two points 'BĪNDUS' Red and White in KĀMA-KAḶĀ-CAKRA are described as the breasts of KĀMA-KALĀṄGANĀ. These originate from the SAMVID-BINDU OR SARVA-KĀRAṆA-BĪNDU IN KĀMA-KALĀ. So they are equated to the attraction of the ŚAKTI and S'IVA aspects of the Ultimate reality which is symbolised as their love.

34. नाभ्यालवालरोमालिलताफलकुचद्वयी - NĀBHYĀLAVĀLA-RŌMĀLI-LATĀ-PHALA-KUCA-DVAYĪ

Like fruits growing on a creeper Her breasts seem to grow from the line of hair on her abdomen.

35. लक्ष्यरोमलताधारतासमुन्नेयमध्यमा- LAKṢYA-RŌMA-LATĀ-DHĀRATĀ-SAMUNNĒYA-MADHYAMĀ.

Her waist is so small and slender that but for the line of hair mentioned in the previous name it has only to be inferred, but cannot be seen.

36. स्तनभारदलन्मध्यपट्टबन्धवलित्रया-STANA-BHĀRA-DALAN-MADHYA-PAṬṬA-BANDHA-VALI-TRAYĀ.

She has near Her waist three folds of skin which look like three waist bands of gold to support the slender waist from the weight of Her breasts.

37. अरुणारुणकौसुम्भवस्त्रभास्वत्कटीतटी - ARUNĀRUṆAKAU-SUMBHA-VASTRA-BHĀSVAT-KAṬĪ-TAṬĪ.

Her hips are beautiful with a brilliant red saree.

38. माणिक्यमकुटाकारजानुद्वयविराजिता - MĀṆIKYA-MAKU-ṬAKĀRA-JĀNU-DVAYA-VIRĀJITĀ.

Her knees are like crowns studded with precious stones.

MĀṆIKYA-MAKUTA are parts of S'RĪ-KALA-CAKRA.

39. इन्द्रगोपपरिक्षिप्तस्मरतूणाभजङ्घिका - INDRA-GŌPA-PARI-KṢIPTA-SMARA-TUNĀBHA-JANGHIKĀ.

Her legs are like the quivers of Cupid studded with precious stones called 'Indra-Gopa-Maṇi.'

40. रत्नकिंकिणिकारम्यरशनादामभूषिता - RATNA-KIṄKI-ṆIKĀ-RAMYA-RAS'ANĀ-DĀMA-BHŪṢITĀ.

She is adorned with a waist belt beautiful with diamond studded bells. (Kiṅkiṇī) refer to letters of Mantra and RAS'ANĀDĀMA to Mantras like ŚRI-GĀYATRĪ & others.

41. कामेशज्ञातसौभाग्यमार्दवोरुद्वयान्विता - KĀMES'A-JÑĀTA-SOUBHĀGYA-MĀRDAVORU-DVĀYĀNVITĀ.

Only Kāmeśa knows the softness of Her thighs. This is to indicate Her Pātivratya.

42. गूढगुल्फा - GŪDHA-GULPHĀ.

Her ankles are hidden.

43. कूर्मपृष्ठजयिष्णुप्रपदान्विता- KŪRMA - PṚṢṬHA - JAYIṢṆU-PRA-PADĀNVITĀ.

Her feet are arched like the back of tortoises. Here Kūrma-Pṛṣṭha refers to DĒVA - LOKA AND PRAPADA to MAHĀVĀKYA.[1]

44. नखदीधितिसंच्छन्ननमज्जनतमोगुणा - NAKHA - DIDHIṬI-SAMCHAN-NA-NAMAJJANA-TAMŌGUṆĀ.

The brilliance of Her toe-nails dispel the dark inertia or ignorance, the TAMŌ-GŪṆA of Her devotees.

45 पदद्वयप्रभाजालपराकृतसरोरुहा - PADA-DVAYA-PRABHĀ-JĀLA-PARĀKṚTA-SARŌRUHĀ.

The light from both Her feet defeats the lotus in its brilliance. Her feet are white and red and their mixed brilliance dispels the darkness. Here the allusion is to S'RI-GURU-PĀDUKĀ. The feet of the GURU which are described as red and white, dispel the ignorance of the disciple.

46. शिञ्जानमणिमञ्जीरमण्डितश्रीपदाम्बुजा - S'IÑJĀNA - MAṆI-MAÑJIRA-MAṆḌITA-ŚRĪ-PADĀMBUJĀ.

Her sacred lotus-like feet are adorned with jingling anklets that are bedecked with diamonds.

In STHŪLA-SVARŪPA it is only the Mother's feet that are the ultimate object of worship. They represent the SAMVID-BINDU of the S'RĪ-CAKRA known as the MAHĀ-PĀDUKĀ the refuge of every SĀDHAKA, 'S'ARĀṆYE - LŌKĀNĀM - TAVA - HI - CARAṆĀVĒVA NIPUṆAU '.[1]

Here S'IÑJĀNA -MANI - refers to MANTRĀ-KṢARA.

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1. Saundaryalahari

47. मरालीमन्दगमना - MARĀLĪ-MANDA-GAMANĀ.

Her gait is graceful like that of a female swan, and slow. MARĀLI means HAMSA signifying life force, PRĀNAS'AKTI whose movement is imperceptible and slow, like a female swan's.

48. महालावण्यशेवधिः - MAHĀ-LĀVAṆYA-S'ĒVADHIḤ.

Great ocean of beauty.

The aesthetic aspect of the ultimate reality which is BRAHMĀNANDA.

49. सर्वारुणा - SARVĀRUṆĀ.

She is red all over.

50. अनवद्याङ्गी-ANAVADYĀṄGĪ.

From head to foot She is faultlessly beautiful.

51. सर्वाभरणभूषिता - SARVĀBHARAṆA-BHŪṢITĀ.

She is adorned with every ornament. As VĀGDĒVI she is bedecked with all VEDAS AND MANTRAS.

Up to the last name Her STHŪLA - SVARŪPA was described. Hereafter, is indicated how and where She should be contemplated on.

52. शिवकामेश्वराङ्कस्था - S'IVA-KĀMĒSVARĀṄKASTHĀ.

She is in the lap of ŚIVA-KĀMĒŚVARA; i.e., PRAJÑĀNA SVARŪPA. Signifies the inseparable and intimate nature of ŚIVA AND S'AKTI even when She emerged to do the DEVA-KĀRYA. Vide 8th Sloka of Saundaryalahari.

53. शिवा - S'IVĀ.

The Beneficent - the wife of ŚIVA. One who bestows on the devotee true knowledge i.e. JÑĀNA-SVARŪPA. Here is a reference to HAIMAVATĪ in KENOPANIṢAT.

54. स्वाधीनवल्लभा - SVĀDHĪNA-VALLABHĀ.

Her lord (Śiva) is within Her power. It is only by Her grace that one can approach Her lord Śiva. We get to realise Her ultimate aspect through Her grace alone.

55. सुमेरुशृङ्गमध्यस्था-SUMERU-S'ṚṄGA-MADHYASTHĀ.

She is in the middle peak of the beautiful mountain MERU.

Here is a reference to Her place in S'RI-CAKRA and also in the macrocosm and microcosm.

56. श्रीमन्नगरनायिका - ŚRĪMANNAGARA-NĀYIKĀ.

The queen of Śrī-Nagara. According to GAUDA-PADA-SŪTRA, ŚRĪ-NAGARA means ŚRĪ-CAKRA which stands for the macrocosm BRAHMĀṆḌA and microcosm PIṆḌĀṆDA and S'RI-VIDYĀ-MANTRA. Hence, She is the queen of all these as their presiding Deity.

57. चिन्तामणिगृहान्तस्था - CINTĀMAṆI - GṚHĀNTASTHĀ.

She is within the mansion bedecked with precious stones called CINTĀMAṆI-RATNA.

She is the source of various MANTRAS which fulfil the wishes of the devotees, like CINTĀMAṆI stone.

58. पञ्चब्रह्मासनस्थिता-PANCA-BRAHMĀSANA-STHITĀ.

She is seated above the PAÑCA BRAHMAS, who are BRAHMĀ, VIṢṆU, RUDRA, Īśana and SADĀS'IVA. This shows Her ultimate status as reality, being the Highest 'SADEVASAUMYĒDAM AGRA ĀSĪT.' It also alludes to Her position in our body. THE BRAHMA GRANTHI is above the two CAKRAS MŪLADHĀRA and SVADHIṢ-ṬHĀNA. The VIṢṆU-GRANTHI is above MAṆIPŪRA and ANĀHATA. The RUDRA-GRANTHI is above VIŚUDDHA & ĀJÑĀ. From ĀJÑĀ to the Centre of the Skull is the ĪS'VARASTHĀNA. Above that is DVĀDAS'ĀNTA the abode of SADĀS'IVA. Above that is seated S'RI-LALITĀ as CITKALĀ. She is thus seated above all the five Brahmas.

In SAUNDARYALAHARI 8th Śloka it is stated She is seated on a cot represented by S'IVA (S'IVĀKĀRĒ MAÑCE).

59. महापद्माटवीसंस्था - MAHĀ-PADMĀṬAVĪ-SAMSTHĀ.

She dwells in the great lotus forest.

This means She dwells in SAHASRĀRA. (See 21st Sloka of SAUNDARYALAHARI) (MAHĀ-PADMĀṬAVYĀM MṚDĪTA-MALA-MĀYENA-MANASĀ). According to Aruṇopaniṣad inside this 'LOTUS FOREST' is the point of contact between the individual and the cosmic consciousness.

60. कदम्बवनवासिनी - KADAMBA-VANA-VĀSINĪ.

She lives in the forest of KADAMBA trees. These are divine trees according to Yāmala Tantras.

61. सुधासागरमध्यस्था-SUDHĀ-SĀGARA-MADHYASTHĀ.

She is in the centre of the ocean of nectar. She is the abode of bliss. It is the BINDUSTHĀNA of S'RI-CAKRA also the DVĀDAS'ĀNTA, from where nectar is said to flow through all the nerves of the devotee, if he has Her grace. SAUNDARYALAHARI: 'SUDHĀ SINDHOR MADHYĒ' (S'loka 8).

62. कामाक्षी - KĀMĀKṢĪ.

Her look fulfils all desires of the devotees; the presiding Deity of KAMAKŌṬI - PĪṬHA of KĀÑCIPURA; having beautiful eyes.

63. कामदायिनी - KĀMA-DĀYINĪ.

The same as above; giving the knowlege of Kāmēsvara or Śiva to devotees.

64. देवर्षिगणसंघातस्तूयमानात्मवैभवा - DĒVARṢI - GAṆA - SANGHĀTA - STŪYAMĀṆĀTMA - VAIBHAVĀ.

DĒVAS & ṚṢIS - Gods and Seers; when She emerged from CIDAGNI - KUṆḌA to do DEVA - KARYA equipped with armies, etc., in response to their prayer, the ṚṢIS and DEVĀS extolled Her, having perceived Her cosmic form. The name also means the Seers

realised the unity of the individual and cosmic selves and praised Her.

DEVA means vowels - ṚṢIS means consonants. Their groups are MANTRĀS. Therefore the name means She is extolled by numerous MAHĀ MANTRĀS.

65. भण्डासुरवधोद्युक्तशक्तिसेनासमन्विता - BHAṆḌĀSURA-VADHODYUKTA-S'AKTI-SENĀ-SAMANVITĀ.

She is equipped with an army of powers, ready to kill BHAṆḌĀSURA.

BHAṆḌA is the personification of the ego-centric nature in man who sees no other reality except himself and his body and rejects the concept of anything ultimate beyond him. S'RĪ-LALITĀ with Her armies of powers, who are (patience, self-control, renunciation, etc.) conquers his AHAṀKĀRA (Ego) and gives him the true realisation of the Ultimate.

66. संपत्करीसमारूढसिन्धुरव्रजसेविता - SAMPATKARĪ-SAMĀRŪḌHA-SINDHURA-VRAJA-SĒVITĀ.

She is served by the S'AKTI called SAMPATKARI who, mounted on a herd of elephants, is their controller.

SAMPATKARI is the name of the faculty of the mind which discriminates clearly the distinction between the TRIPUṬI, i.e., JÑĀTĀ, JNYEYA and JÑĀNA. Hence this faculty controls the elephants who are none other than various categories of sense experience.

SAMPATKARĪ is a goddess born of the goad of ŚRĪ-LALITĀ, She is mounted on an elephant called RAṆA-KOLĀHALAM and leads the army of S'AKTI in the fight with BHAṆḌA.

67. अश्वारूढाधिष्ठिताश्वकोटिकोटिभिरावृता - AS'VĀRŪḌHĀ-DHIṢṬITAS'VA - KOṬIKOṬIBHĪ - RAVṚTĀ.

She is surrounded by crores and crores of horses mounted by armies of ŚAKTI, led by their chief

AS'VĀRŪḌHĀ. (AS'VA-PŪRVĀṀ RATHA - MADHYĀM in S'RĪ-SŪKTAM ; behind the horses and in the centre of the chariot.)

AŚVĀRŪḌHĀ is the mind containing the various senses who are horses. She, as the ultimate reality is behind all these, but served by them.

In studying the significance of this and the following name the reader is referred to (KAṬHOPANIṢAD. 1-3-2 to 4).

AS'VĀRŪḌHĀ is a MANTRA and DĒVATA in Tantra.

68. चक्रराजरथारूढसर्वायुधपरिष्कृता - CAKRA-RĀJA-RATHĀ-RŪḌHA-SARVĀYUDHA-PARIṢKṚTĀ.

Mounted on the chariot of S'RĪ CAKRA She is armed with all the weapons i.e., powers.

She has three bodies the STHŪLA, SŪKṢMA and KĀRAṆA which are represented by the three CAKRAS, S'RĪ - CAKRA, GEYA - CAKRA & KIRI - CAKRA. GĒYA-CAKRA is mounted by MANTRIṆI i.e., mind. KIRI CAKRA is mounted by VĀRĀHĪ, i.e., Buddhi. Her weapons are there in the microcosm. They are good qualities like S'AMA & DAMA, truth and righteousness, distinguishing between real and unreal and developing a cosmic view of the reality. They are for fighting the ego (Bhaṇḍa); with the help of these qualities the enlightened mind, realises the Ultimate Reality as an all-pervading consciousness.

69. गेयचक्ररथारूढमन्त्रिणीपरिसेविता - GEYA-CAKRA-RATHĀ-RŪḌHA-MANTRIṆĪ-PARISĒVITĀ.

Śrī MANTRIṆĪ who is mounted on GEYA-CAKRA chariot is Her servant.

MANTRIṆĪ is mind intent on reaching the Ultimate Reality.

70. किरिचक्ररथारूढदण्डनाथपुरस्कृता - KIRI-CAKRA-RADHĀ-RŪḌHA-DAṆḌANĀTHA-PURASKṚTA.

In front of Her is VĀRĀHĪ, the commander of the armies, mounted on KIRI-CAKRA chariot.

She controls the body forces (the forces of STHŪLA - ŚARĪRA and marshals them towards God realisation, 'conquering' KIRI CAKRA, i. e., cycle of birth and death.

71. ज्वालामालिनिकाक्षिप्तवह्निप्राकारमध्यगा-JVĀLĀMĀLINIKĀ-KṢIPTA-VAHNI-PRĀKĀRA-MADHYAGĀ.

She is in the centre of the fortress of fire, laid by ŚRĪ JVĀLĀMĀLINĪ.

It suggests the place of SRI-LALITĀ at the centre of ŚRĪ-CAKRA.

VAHNI means day - PRĀKĀRA means a night. She is between them untouched by them, i.e., by time.

JVĀLĀ-MĀLINI suggests an array of forces. She is at their centre but beyond them. She is not to be confused with any physical power or energy, we see or experience.

72. भण्डसैन्यवधोद्युक्तशक्तिविक्रमहर्षिता - BHAṆḌA - SAINYA - VADHŌDYUKTA - S'AKTI - VIKRAMA - HARṢITA.

She is over-joyed to see Her forces are about to destroy the forces of BHAṆḌA.

As PARAMĀTMA-SVARŪPIṆĪ, She is very happy to note that divine forces are conquering the ego-centric forces (demoniac) and to see that ADVAITA-BHĀVA is triumphant.

73. नित्यापराक्रमाटोपनिरीक्षणसमुत्सुका - NITYĀ-PARĀKRA-MĀṬŌPA-NIRĪKṢAṆA-SAMUTSUKĀ.

Having watched the valour of NITYĀ, She is over-joyed. NITYAS are 15 in number and are divine forces, that dispel the forces of dualism.

74. भण्डपुत्रवधोद्युक्तबालाविक्रमनन्दिता - BHAṆḌA - PUTRA-VADHODYUKTA - BĀLĀ - VIKRAMA - NANDITĀ.

She is delighted with S'RĪ-BĀLĀ who is about to kill the sons of BHAṆḌA. They are thirty in number. BĀLĀ is the daughter of ŚRĪ-PARAMES'VARĪ. She is VIMARŚA-ŚĀKTI, who destroys the various forces of bondage. The ĀTMĀ which is ŚRĪ-LALITĀ Herself enjoys SVĀTMĀNANDA - when these are destroyed.

75. मन्त्रिण्यम्बाविरचितविषङ्गवधतोषिता - MAṆTRIṆYAMBĀ-VIRACITA-VIṢAṄGA-VADHA-TOṢITĀ.

Similarly She is glad over the destruction of VIṢAṄGA accomplished by MANTRINYAMBĀ.

76. विशुक्रप्राणहरणवाराहीवीर्यनन्दिता - VIS'UKRA - PRĀṆA-HARAṆA-VĀRĀHĪ-VĪRYA-NANDITĀ.

She is delighted with the power VĀRĀHĪ when She killed VIS'UKRA. He and VIṢANGA are BHṆḌA'S brothers.

77. कामेश्वरमुखालोककल्पितश्रीगणेश्वरा - KĀMES'VARA-MUKHĀLOKA KALPITA S'RĪ-GAṆEŚVARĀ.

By Her mere looking into the face of S'RĪ-KĀMES'-VARA (S'IVA), S'RĪ-GAṆES'VARA was created.

78. महागणेशनिर्भिन्नविघ्नयन्त्रप्रहर्षिता - MAHAGAṆEŚA-NIRBHINNA-VIGHNA-YANTRA-PRAHARṢITĀ.

She was delighted at SRI - GAṆES'A destroying the impediments (YANTRA) set by VIS'UKRA - to Her success. GAṆA means group. The group here meant is 24 TATVĀS. The pure mind is the lord of this group. So S'RĪ-GAṆES'A here means divinised Mind who is S'IVA Himself. The devotee faces various obstacles created by his DVAITA - BHĀVA, in his SĀDHANA and SRĪ-LALITĀ enables the devotee to get over them by Her cosmic presence everywhere includ-

ing his body. Cf. LALITOPĀKHYĀNA-destruction of JAYAVIHANA YANTRA', by GAṆEŚA

79. भण्डासुरेन्द्रनिर्मुक्तशस्त्रप्रत्यस्त्रवर्षिणी - BHAṆḌĀSURENDRA-NIRMUKTA-S'ASTRA-PRATYASTRA-VARṢIṆĪ.

She rains forth weapons in return to every weapon released by BHAṆḌĀSURA. Once S'RĪ-LALITĀ as VIMARS'A-SĀKTI takes hold of the devotee, She will control every downward egotistic pull of his mind and every notion of dualism.

80. कराङ्गुलिनखोत्पन्ननारायणदशाकृतिः - KARANGULI-NAKHOTPANNA-NĀRĀYAṆA-DAŚĀKṚTIḤ.

The ten avataras of VIṢṆU emerge from the finger nails of Her hands to fight Her battles with ASURAS or powers of darkness - so VIṢṆU is Her creation. Her cosmic and supra - cosmic dimensions are indicated here.

81. महापाशुपतास्त्राग्निनिर्दग्धासुरसैनिका - MAHĀPĀS'UPATA-STRĀGNI-NIRDHAGDHĀSURA-SAINIKĀ.

She has burnt to ashes by the MAHĀPĀŚUPATA weapon, the armies of ASURAS.

MAHĀ-PĀS'UPATA implies the pure knowledge which distinguishes between the real and the unreal-which burns out all dualistic tendencies. It is only then that a devotee can realise the highest, i.e , S'RĪ-LALITĀ.

82. कामेश्वरास्त्रनिर्दग्धसभण्डासुरशून्यका - KĀMEŚVARĀSTRA-NIRDHAGDHA-SABHAṆḌĀSURA-S'ŪNYAKĀ.

She has burnt the city of ŚŪNYAKA with BHAṆḌA and his armies in it by S'RĪ-KĀMES'VARĀSTRA.

This is the final destruction of the JĪVA-BHĀVA with ADVAITA-BHĀVA, which culminates in the ADVAITA-SIDDHI or MOKṢA, or realisation. Here KĀMES'VARĀSTRA means fire of consciousness JNĀNĀGNI.

Thus She accomplished this DEVA-KĀRYA.

83. ब्रह्मोपेन्द्रमहेन्द्रादिदेवसंस्तुतवैभवा - BRAHMŌPĒNDRA-MAHĒNDRĀDI-DĒVA-SAMSTUTA-VAIBHAVĀ.

Having acceded to their wishes and accomplished DEVA-KĀRYA Her splendour is praised by the DĒVĀS such as Brahma, Viṣṇu, Indra.

84. हरनेत्राग्निसंदग्धकामसंजीवनौषधिः - HARA-NETRĀGNI-SAṀDAGDHA-KĀMASAṀJĪVANAUṢADHĪḤ.

She is the revivifying remedy to KĀMA who was destroyed by the fire of the third eye of HARA.

HARA-NETRĀGNI, i.e., pure knowledge, having destroyed all his desires, She will confer on the devotee immortality or SAṀJĪVANA.

Hereafter Her SŪKṢMA-SVARŪPA or MANTRA-SVARŪPA, that is ŚRĪ-PAÑCADAŚĪ-MANTRA is described.

85. श्रीमद्वाग्भवकूटैकस्वरूपमुखपङ्कजा - SRIMAD-VĀGBHAVA-KUṬAIKA-SVARŪPA-MUKHA-PAṄKAJĀ.

Her lotus face is the VĀGBHAVA-KŪṬA of the SRĪ-PAÑCADAŚĪ-MANTRA. VĀGBHAVA-KŪṬA means the source of all speech.

86. कण्ठाधःकटिपर्यन्तमध्यकूटस्वरूपिणी - KANṬHĀDHAḤ-KAṬI-PARYANTA-MADHYAKŪṬA-SVARŪPIṆĪ.

Her body between neck and waist is MADHYA-KŪṬA or KĀMARĀJA-KŪṬA of the S'RĪ-PAÑCADAS'Ī.

87. शक्तिकूटैकतापन्नकट्यधोभागधारिणी - S'AKTI - KŪṬAIKA-TĀPANNA-KAṬYADHŌBHĀGA-DHĀRIṆĪ.

S'AKTI-KŪṬA of S'RĪ-PAÑCADAS'Ī is HER body below the waist.

Thus She is S'RĪ - PAÑCADAS'Ī - MANTRA itself.

88. मूलमन्त्रात्मिका - MŪLA-MANTRĀTMIKĀ.

She is the soul of the MŪLA-MANTRA, i.e., S'RĪ-PAÑCADAŚĪ, or the Vedas, the source of all Mantras.

89. मूलकूटत्रयकलेबरा - MŪLA-KŪṬA-TRAYA-KALĒBARĀ.

The three Kuṭa's of ŚRĪ - PAÑCADAS'Ī form Her body. The reader is referred to S'RĪ - KĀMA - KALĀ - VILĀSA for greater elucidation of these names.

The following six names refer to the KAULA or VĀMA-MĀRGA explained in the Introduction. They show that these thousand names are sacred to the devotees who practise VĀMĀCĀRA also.

It is very difficult to get a Guru in VĀMĀCĀRA, who can save the devotee from falling into sin or sex. If however the Sādhaka can get a Guru just as Śrī Ramakrishna got Bhairavī Brahmāṇī, VĀMĀCĀRA may be feasible to those for whom it is prescribed.

90. कुलामृतैकरसिका - KULĀMṚTAIKA-RASIKĀ.

She relishes the nectar of KULA.

In the internal discipline of KAULA-MĀRGA, S'RĪ-LALITĀ who resides in MULĀDHĀRA - CAKRA as Kuṇḍalinī is roused by PRĀṆĀYĀMA, and taken to SAHASRĀRA - CAKRA in the head where the devotee feels great bliss which spreads all over the body and mind. That bliss is the AMṚTA mentioned here.

KALYĀNANDA BHĀRATI—divides this name into two names KULA AND AMṚTAIKA-RASIKĀ. KULA means chaste lady - AMṚTAIKA-RASIKĀ means one who enjoyed ADVAITA-STHITI.

KULA means the triad MĀTĀ (measurer), MĀNAṀ, measure and MĒYAṀ, measured.

91. कुलसंकेतपालिनी - KULA-SAMKĒTA-PĀLINĪ.

She protects the symbolism of KAULA-MĀRGA. It means, She not only respects the secrecy of KAULA practices, but She also enforces their esoteric or spiritual significance.

92. कुलाङ्गना - KULĀṄGANĀ.

PATIVRATĀ OF PARAMAŚIVA. She is to be worshipped in ŚRĪ-YĀGA as a chaste BRĀHMAṆA-PUṆYA-STRĪ. See name SUVĀSINYARCANA-PRĪTĀ.

93. कुलान्तस्था - KULĀNTASTHĀ.

She is the inside deity of KULA, the triad mentioned previously or She is the presiding deity of KAULA-MĀRGA.

94. कौलिनी - KAULINĪ.

She dwells in KULA which means every house, village or forest, etc., i.e., everywhere.

95. कुलयोगिनी - KULA-YŌGINĪ.

She is worshipped by KAULA-MĀRGA, or it may mean the ĀVARAṆA-DĒVATA's in S'RĪ-CAKRA, who are to be worshipped as S'RĪ-LALITĀ Herself.

96. अकुला - AKULĀ.

One who is beyond KULA, i.e., who resides in the head in SAHASRĀRA.

97. समयान्तस्था - SAMAYĀNTASTHĀ.

She is inside SAMAYĀ, i.e., Equality, She emerges as IKṢITA or ICCHĀ-ŚAKTI of ŚIVA - or inner spirit of equality (of S'iva and S'akti). There is equality between ŚIVA and ŚAKTI in five ways.

(1) Both abide in ŚRĪ-CAKRA, macrocosm, and microcosm.

(2) Both do all the five functions such as SṚṢṬI, etc.

(3) Both bear similar names ŚIVA and ŚIVĀ.

(4) Both have similar Svarūpa, or color such as red, etc.

(5) Both do similar action such as dance.

98. समयाचारतत्परा - SAMAYĀCĀRA-TATPARĀ.

She is pleased with SAMAYĀCĀRA.

This name stresses the excellence of DAKṢIṆĀCĀRA by implication.

The names 99 to 108 describe the KUṆḌALINĪ-YŌGA briefly. The individual soul which assumes the form of JĪVA loses its sense of identity with the cosmic soul and identifies itself with the body and mind. The KUṆḌALINĪ-YOGA helps the individual (Soul) to regain his identity with the Divine MOTHER, which is the Cosmic consciousness. Individual consciousness in its lower state is the wakeful state. The JĪVA's name in this state is VIS'VA. In this the individual is mostly body - conscious. It is normally difficult for the individual to transcend this state consciously. The next one is the state of consciousness of the individual in a dream. Here the impressions are all mental. The body consciousness is mostly replaced by mental configurations. Ordinarily an individual cannot get into this state or transcend to higher levels of consciousness through one's will. The JIVA is here called TAIJASA. The next higher state of consciousness is one in dreamless sleep. Here JĪVA is beyond both the body and mind, and is called PRĀJÑA. Here the body and mind are both inactive. The JĪVA bereft of mental and body activity has reached a higher level of consciousness.

But here though his consciousness is nearer the cosmic, it is still limited. It is only when he transcends this PRĀJÑA state and becomes TURĪYA, that he regains his identity with cosmic consciousness. In KUṆḌALINĪ-YOGA, the devotee, through the grace of Guru and ŚRI - LALITĀ as ICCHĀ-S'AKTI (power of his will) stirs dormant KUṆḌALINĪ (coiled up) as body-consciousness in MULĀDHĀRA and by conscious

effort of will, makes Her pierce through the six CAKRAS from MŪLĀDHĀRA to ĀJÑĀ. Once the KUṆḌALINĪ rises and goes beyond Ājñā, the devotee becomes cosmic conscious or TURĪYA. The transition from one state to the next higher state seems to be similar to opening a difficult gate or undoing a tied-up knot (GRANTHI). The body-consciousness of VIS'VA seems to extend up to SVĀDHIṢṬHĀNA and there is placed the BRAHMA-GRANTHI or knot. From this the next state of consciousness of JĪVA called TAĪJASA, extends above ANĀHATA, where the VIṢṆU - GRANTHI is Placed. This state of consciousness of JĪVA called PRĀJNA similar to dreamless sleep extends up to ĀJÑĀ above which, is RUDRA-GRANTHI. Beyond this is TURĪYA state, where individual and cosmic consciousness unite.

99. मूलाधारैकनिलया - MŪLĀDHĀRAIKA-NILAYA.

She dwells in MŪLĀDHĀRA-CAKRA as Kuṇḍalinī. (Saundaryalahari):—MAHĪṀ - MULĀDHĀRE.

100. ब्रह्मग्रन्थिविभेदिनी - BRAHMAGRANTHI-VIBHĒDINĪ.

She cuts the knot of BRAHMA. She helps the devotee to consciously transcend his wakeful state.

101. मणिपूरान्तरुदिता - MAṆIPŪRĀNTA-RUDITA.

After cutting the BRAHMA-GRANTHI, S'RĪ-LALITĀ appears in MAṆIPŪRA to the devotee. Here the devotee feels the unreality of wakeful state

102. विष्णुग्रन्थिविभेदिनी - VIṢṆU-GRANTHI-VIBHĒDINĪ.

She cuts the knot of Visṇu.

If this is done, the devotee perceives the unreality of his individuality as body, mind and life. He loses their consciousness.

103. आज्ञाचक्रान्तरालस्था - ĀJÑĀCAKRĀNTARĀLASTHĀ.

She is inside the ĀJÑĀ-CAKRA at the junction of the eyebrows. Here the devotee loses most of his

sense of individuality, which act is completed in the next name.

104. रुद्रग्रन्थिविभेदिनी - RUDRA-GRANTHI-VIB-ĒDINĪ.

She cuts the knot of RUDRA. Hereafter the Jiva loses his individual consciousness and becomes one with the cosmic consciousness (śiva) in Sahasrāra.

105. सहस्राराम्बुजारूढा - SAHASRĀRĀMBUJĀRŪḌHĀ.

She ascends to the SAHASRĀRA - CAKRA. She dwells there as SĀKṢĪ or CITKALĀ in the liberated souls. This is Mokṣa.

106. सुधासाराभिवर्षिणी - SUDHĀSĀRĀBHI-VARṢIṆĪ.

She rains the quintessence of nectar. The devotee feels incomparable bliss in this state. Here culminates the KUṆḌALINĪ-SĀDHANA.

107. तटिल्लतासमरुचिः - TAṬILLATĀ-SAMARUCIḤ.

She is dazzling like the lightning. This is how She appears to devotees in the SĀDHANA, "VIDYU - LLĒKHĒVA - BHĀSVARĀ" 'TAṬILLEKHĀ - TANVĪM'.

108. षट्चक्रोपरिसंस्थिता - ṢATCAKRŌPARI-SAMSTHITĀ.

She is above the six cakras.

109. महाशक्तिः - MAHĀ-S'AKTI.

Some read this as MAHĀ-SAKTI.

Fond of the feast of Her Union with S'iva, or she is His great power.

110. कुण्डलिनी - KUṆḌALINĪ.

She is coiled like the serpent. She is stated to assume 3½ coils—The form in which ŚRĪ - LALITĀ resides in each individual in the potential state.

111. बिसतन्तुतनीयसी - BISA-TANTU-TANĪYASĪ.

As slender as a lotus stock.

112. भवानी - BHAVĀṆĪ.

Queen of BHAVA, i.e., SIVA, one who gives life to the SĀMSĀRA of Siva, i.e., the universe.

113. भावनागम्या - BHĀVANĀ-GAMYĀ.

Realised by the mental effort (called DHYĀNA). Here it may be Dhyāna of (1) VIGRAHA or PRATĪKA, which is outside, (2) or by concentration inside the heart on a mental image and worshipping Her by various offerings, (3) or by losing the devotee's individuality in ŚRĪ-LALITĀ-PARAMEŚVARĪ in the SAHASRĀRA. This is the best and is called SĀTVIKA-BHĀVANĀ.

114. भवारण्यकुठारिका - BHAVĀRAṆYA-KUṬHĀRIKĀ.

She axes away the forest of births. Worship of S'RĪ-LALITĀ confers MOKṢA from SAMSĀRA, i.e., cycle of births.

115. भद्रप्रिया - BHADRA-PRIYĀ.

She loves to be benevolent.

116. भद्रमूर्तिः - BHADRA-MŪRTIḤ.

Personification of benevolence.

117. भक्तसौभाग्यदायिनी - BHAKTA-SAUBHĀGYA-DĀYINĪ.

Her devotces get all good things and also the best, i.e., MOKṢA.

118. भक्तिप्रिया - BHAKTA-PRIYĀ.

Fond of devotees. There are various forms of BHAKTĪ. The reader is referred to BHAKTĪ-YOGA by Śrī-Aśvinī-Kumār-Datta.

119. भक्तिगम्या - BHAKTI-GAMYĀ.

She is realised by devotion.

120. भक्तिवश्या - BHAKTI-VAS'YĀ.

BHAKTI, which gives SVARŪPA-JÑĀNA, grasps the Ultimate reality.

121. भयापहा - BHAYĀPAHĀ.

She dispels fear. Fear is the motive force of many of our actions, that obscure the vision of the Truth.

122. शांभवी - S'ĀṀBHAVĪ.

Queen of S'AṀBHU, i.e., S'iva or a mudrā called by that name in dhyāna.

123. शारदाराध्या - ŚĀRADĀRĀDHYĀ.

Worshipped by ŚĀRADĀ, the Goddess of learning; worshipped in ŚARADṚTU.

124. शर्वाणी - ŚARVĀṆĪ.

Queen of S'ARVA, i.e., S'iva.

125. शर्मदायिनी - ŚARMA-DĀYINĪ.

Giver of happiness, i.e., including divine bliss.

126. शांकरी - S'ĀṀKARĪ.

Queen of S'aṁkara, i e., Siva, the benevolent.

127. श्रीकरी - S'RĪ-KARĪ.

Beneficent.

128. साध्वी - SĀDHVĪ.

Chaste lady. Inseperable from Lord S'iva, not like ordinary women in only one birth, but throughout all eternity and beyond. The reader is referred to the 96th sloka of SAUNDARYALAHARI, which describes Her unequalled fidelity to Her Lord.

129. शरच्चन्द्रनिभानना - ŚARACCANDRA-NIBHĀNANĀ.

Her face is beautiful like the full moon in S'ARADṚTU.

130. शातोदरी · ŚĀTODARĪ.

Slender waisted - is the name of YANTRA by which NAVA-DURGĀ is worshipped.

131. शान्तिमती - S'ĀNTIMATĪ.

Tranquil towards Her devotees, or this name alludes to the peaceful TURIYĀSTITI.

From this name up to 190th name, Her ultimate state of NIRGUṆĀ, without any attribute, is being described. In these names which are mostly in pairs, the S'IVA aspect (PRAKĀS'A) and ŚAKTI (VIMARŚA) aspect which gives the MŌKṢA or realisation are alternated.

S'RĪ KALYĀṆĀNANDA BHĀRATĪ states: these names indicate ŚRĪ-GAYATRĪ SWARUPA.

132. निराधारा - NIRĀDHĀRĀ.

Unsupported, She is the support of the Universe. She is worshipped by keen meditation unsupported by a physical or mental image or formulation, i.e., She is pure consciousness, unformulated or undifferentiated.

133. निरञ्जना - NIRAÑJANĀ.

Unstained. Stain here means the Mala or the limitation of JĪVA. When he sheds these he becomes S'RĪ-LALITĀ Herself.

134. निर्लेपा - NIRLĒPĀ.

Untouched, by various KARMAS, and dualisms such as SUKHA and DUHKHA, etc.

135. निर्मला - NIRMALĀ.

Pure.

136. नित्या - NITYA.

Eternal.

137. निराकारा - NIRĀKARĀ.

She is formless, i.e., undifferentiated consciousness.

138. निराकुला - NIRĀKULĀ.

Unruffled.

139. निर्गुणा - NIRGUṆĀ.

Attributeless. Beyond the three Guṇas or qualities. Qualities are the creations of the mind. She is consciousness, devoid of them.

140. निष्कला - NIṢKALĀ.

Indivisible - Complete.

141. शान्ता - S'ĀNTĀ.

Peaceful or waveless ocean of nectar.
Devoid of all action.

142. निष्कामा - NIṢKĀMA.

Nothing to desire, having everything.

143. निरूपप्लवा - NIRUPAPLAVĀ.

Indestructible, or it also means 'disembodied,' mokṣa.

144. नित्यमुक्ता - NITYA-MUKTĀ.

Everfree, or Her devotees are ever free.

145. निर्विकारा - NIRVIKĀRĀ.

She is changeless, but is the unchanging basis i.e., KUṬASTHĀ, of all change.

146. निष्प्रपञ्चा - NIṢPRAPAÑCĀ.

She is beyond the Universe of PANCABHŪTAS.

147. निराश्रया - NIRĀS'RAYĀ.

She has no basis. This refutes the CĀRVĀKA school which teaches that body supports the soul. She has no basis, since She is everything.

148. नित्यशुद्धा - NITYA-S'UDDHĀ.

Eternally pure. (Untouched, great, and pure) "ASPARŚAS'ACA MAHĀN S'UCIḤ"—(SRUTI).

149. नित्यबुद्धा - NITYA-BUDDHĀ.

'Ever wakeful', through all the four states, i.e., from JĀGRAT to TURĪYA.

150. निरवद्या - NIRAVADYĀ.

Unassailable, or who saves Her devotees from the hell called AVADYĀ.

151. निरन्तरा - NIRANTARĀ.

Undifferentiated (Consciousness and its power).

152. निष्कारणा - NIṢKĀRAṆĀ.

Causeless, i.e., cause of all causes.

153. निष्कलङ्का - NIṢKALAṄKĀ.

Faultless brilliance.

154. निरुपाधिः - NIRUPĀDHIḤ.

Alone; without MĀYA, the basis of plurality.

155. निरीश्वरा - NIRIS'VARĀ.

Supreme.

From here on, there are pairs of names, suggesting the S'IVA and S'AKTI aspects of the ŚRI-LALĪTĀ-PARAMEŚVARĪ.

156. नीरागा - NĪRĀGĀ.

Unattached.

157. रागमथनी - RĀGA-MATHANI.

Destroying attachment by developing VAIRĀGYA.

158. निर्मदा - NIRMADĀ.

Prideless.

159. मदनाशिनी - MADANĀŚINĪ.

She destroys the pride in devotees.

160. निश्चिन्ता - NIS'CINTĀ.

Without any anxiety.

161. निरहंकारा - NIRAHAṀKĀRĀ.

Egoless.

162. निर्मोहा - NIRMOHĀ.

Without any illusion such as mistaking the unreal for real.

163. मोहनाशिनी - MOHANĀŚINĪ.

She destroys all illusions of the devotees.

164. निर्ममा - NIRMAMĀ.

Without selfishness

165. ममताहन्त्री - MAMATĀ-HANTRĪ.

Destroys all 'My-ness' i.e., selfishness.

166. निष्पापा - NIṢPĀPĀ.

PĀPAM is the ignorance or AVIDYĀ, She is devoid of that.

167. पापनाशिनी - PĀPANĀS'INĪ.

As VIMARS'A-S'AKTI, She dispels all ignorance, or destroys sins. Brahmāṇda - Purāṇa: 'DHYĀNAMATRĒṆA PĀPIṢṬHĀNĀṀ NṚṆĀṀ DUṢKṚTAṀ SUKṚTAYATE.' By mere concentrating on Her, Sin becomes virtue.

168. निष्क्रोधा - NIṢKRŌDHĀ.

Angerless.

169. क्रोधशमनी - KRŌDHA-S'AMANĪ.

Destroys anger of the devotees.

170. निर्लोभा - NIRLŌBHĀ.

She is greedless because generous.

171. लोभनाशिनी - LOBHA-NĀS'INĪ.

Destroys devotees' greeds.

172. निःसंशया - NISSAMS'AYĀ.

Having no doubt.

173. संशयघ्नी - SAMŚAYAGHNĪ.

Destroys all doubts of devotees.

174. निर्भवा - NIRBHAVĀ.

Unborn.

175. भवनाशिनी - BHAVANAS'INĪ.

Destroys the cycle of Births. Refer to Saundarya-lahari Verse (3). "Janma-Jaladhau - Nimagnānām...

.........Bhavati." She is the tusk of VARĀHĀVATĀRÀ, in lifting up people drowned in the ocean of births.

176. निर्विकल्पा - NIRVIKALPĀ.

She has no mental activities, i.e., NIRVIKALPA-SAMĀDHI, which is consciousness without any formulation or ideation.

177. निराबाधा - NIRĀBĀDHĀ.

Untroubled.

178. निर्भेदा - NIRBHĒDA.

Undifferentiated, integral.

179. भेदनाशिनी - BHĒDANĀŚINI.

Destroys distinctions between body, mind, soul, etc., and finally between S'AKTI AND S'IVA.

180. निर्नाशा - NIRNĀS'Ā.

Deathless.

181. मृत्युमथनी - MṚTYUMATHANĪ.

Destroying death, conferring on devotees AMṚTATVA or Mokṣa.

182. निष्क्रिया - NIṢKRIYĀ.

Beyond all action. Nothing is prohibited or enjoined to Her; or no need for any action.

183. निष्परिग्रहा - NIṢPARIGRAHĀ.

Takes nothing since She needs nothing as She is PŪRṆAKĀMĀ or has everything. Devotees also become NIṢPARIGRAHĀ.

184. निस्तुला - NISTULĀ.

Unequalled. (Upto this name the esoteric significance of S'RĪ-GAYATRĪ and SRI-ṢŌDAS'ĀKṢARĪ is indicated. Hereafter up to SAMĀNĀDHIKA-VARJITĀ the names indicate similarly the S'RĪ-DURGĀ NAVĀRṆAMANTRA).

185. नीलचिकुरा - NILACIKURĀ.

Dark haired.

186. निरपाया - NIRAPĀYĀ.

Beyond danger.

187. निरत्यया - NIRATYAYĀ.

Impossible to cross or transgress.

188. दुर्लभा - DURLABHĀ.

Hard to attain.

189. दुर्गमा - DURGAMĀ.

Hard to approach.

190. दुर्गा - DURGĀ.

Destroyer of Durgu, an Asura, at the request of Devas, or one who delivers the devotee from fear. The name of a girl aged nine years. The presiding deity of Vijayawāda and a deity at Banaras.

191. दुःखहन्त्री - DUHKHAHANTRĪ.

Destroys sorrow.

192. सुखप्रदा - SUKHAPRADA.

Confers happiness or bliss or Mokṣa which is NIRVĀṆA-SUKHA, the bliss of liberation.

193. दुष्टदूरा - DUṢṬA-DŪRĀ.

Unattainable by the unrighteous.

194. दुराचारशमनी - DURĀCĀRAS'AMANĪ.

Dispels the consequence of the unrighteous deeds of the truly repentant and the faithful. DURĀCĀRA here means practices prohibited by śastrās.

195. दोषवर्जिता - DŌṢAVARJITĀ.

Devoid of faults, such as RĀGA AND DVĒṢA, etc., i.e., hate, love etc.

126. सर्वज्ञा - SARVAJÑĀ.

Omniscient.

197. सान्द्रकरुणा - SĀNDRA-KARUṆĀ.

Intensely compassionate to devotees.

198. समानाधिकवर्जिता - SAMĀNĀDHIKA-VARJITĀ.

None to equal or excel Her. She remains supreme.

199. सर्वशक्तिमयी - SARVA-S'AKTI-MAYĪ.

She is the source of all Powers and energies, such as MAHĀKĀLĪ, MAHĀLAKṢMĪ AND MAHĀSARASVATĪ. This also refers to the ĀVARAṆA-ŚAKTIs in ŚRĪ-CAKRA.

200. सर्वमङ्गळा - SARVA-MAṄGAḶĀ.

The source of all good auspices, or the name of the spouse of S'IVA.

201. सद्गतिप्रदा - SADGATI-PRADĀ.

Here 'SAT' means Truth, a good path. She leads devotees to the highest status or Reality, which is Herself.

202. सर्वेश्वरी - SARVĒSVARĪ.

Queen of the Universe of NĀMA and RŪPA, name and form.

203. सर्वमयी - SARVAMAYĪ.

Immanent in all.

204. सर्वमन्त्रस्वरूपिणी - SARVA-MANTRA-SVARŪPIṆĪ.

The embodiment of all MANTRAS. Here SARVA-MANTRA means the VEDAS; or the 7 crores of MANTRAS formed by the 105 letters of the alphabet.

205. सर्वयन्त्रात्मिका - SARVA-YANTRĀTMIKĀ.

The soul of all YANTRAS; just as She is the form of all MANTRAS, She is also the power behind the YANTRAS of the various MANTRAS (for, all YANTRAS have PRĀṆA-ŚAKTI as their source of energy or power.)

206. सर्वतन्त्ररूपा - SARVA-TANTRARŪPĀ.

The form of all TANTRAS. Here SARVATANTRA means all tantras including those of VĀMĀCĀRA.

BAHUDHĀPYĀGAMAIRBHINNAḤ
PANTHĀNAḤ:SIDDHIHETAVAḤ,
TVAYYEVA NIPATANTYETE
SROTASVINYARṆAVĀ IVA.

(Iti Sruti).

Just as many different rivers fall into the ocean so also many but different paths enjoined by ĀGAMAS (TANTRA), which are the cause of realisation, fall into You only.

207. मनोन्मनी - MANONMANĪ.

UNMANI means lifted up.

She is the mind in the UNMANI state, i.e., the State in which the sense of Space, Time and the subject-object relationship, are completely lost and the mind becomes thoughtless in YOGA. This state is also called RUDRA-VAKTRA, the highest state of consciousness; or Manonmani is the name of a CAKRA in the Brain. It is also a MUDRĀ, which helps the devotee to reach the Unmani state mentioned above; this is a secret name of S'RI DURGĀ.

208. माहेश्वरी - MĀHES'VARĪ.

MĀHESVARA is PARAMA-S'IVA without attributes i.e., NIRGUṆA. His power, who is one with Him. She is also NIRGUṆA.

209. महादेवी - MAHADEVĪ.

The greatest of Goddesses; infinite. The presiding deity of CAKRATĪRTHA, on the banks of GAṄDAKA river.

210. महालक्ष्मी - MAHĀLAKṢMĪ.

The great source of the best in life.

211. मृडप्रिया - MṚḌAPRIYĀ.

Dear to MṚḌA; MṚḌA means S'IVĀ.

212. महारूपा - MAHĀRŪPĀ.

The supreme form. The space and time, matter and energy, mind and life are manifestations of con-

sciousness. But ŚRĪ LALITĀ PARAMEŚVARĪ is the supremest form which embraces all these.

213. महापूज्या - MAHĀ-PŪJYĀ.
Worshipped by the Highest, i.e., TRIMŪRTĪS.

214. महापातकनाशिनी - MAHĀ-PĀTAKA-NĀŚINĪ.
Destroys the greatest of sins.

215. महामाया - MAHĀ-MĀYĀ.
The supreme creator of illusion and confusion to the greatest of Gods like TRIMŪRTĪS.

216. महासत्त्वा - MAHĀ-SATTVĀ.
The supremest existence or energy.

217. महाशक्तिः - MAHĀ-S'AKTĪ.
The great power.

218. महा-रतिः - MAHĀRATIḤ.
The greatest bliss - that is beyond all sense pleasures.

219. महा-भोगा - MAHĀBHŌGĀ.
The greatest luxury.

220. महैश्वर्या - MAHAIŚVARYĀ.
Having greatest dominion or kingdom.

221. महावीर्या - MAHĀ-VĪRYĀ.
Mighty.

222. महा-बला - MAHĀBALĀ.
Great strength. ('BALAMASI BHRĀJŌSI.' 'You are Strength and Light')

223. महा-बुद्धिः - MAHĀBUDDHI.
The greatest intelligence.

224. महा-सिद्धिः - MAHĀSIDDHI.
The greatest of fulfilments. Beyond the so-called AṢTASIDDHI or 8 siddhis.

225. महा-योगेश्वरेश्वरी - MAHAYOGES'VARĒS'VARĪ.
From MAHĀMĀYĀ up to the above name, the names are fairly simple in their meaning. But there

seems to be an esoteric significance in these names, according to Kalyāṇānanda Bhāratī Swami :

He says there is an identity between the ŚRĪ-MAHĀYŌGESVARĒSVARA of S'RĪ BHAGAVADGĪTĀ, S'RĪ KṚṢṆA and S'RĪ-DURGĀ who is ŚRĪ Mahāyogeśvarēśvari. These names, according to him, represent the excellence of GĪTĀS'ĀSTRA and S'RĪ-DURGĀ-SAPTAS'ATI. The 13 names mentioned above represent deities mentioned in the 13 chapters of S'RĪ-DURGĀ-SAPTAS'ATĪ and the last name, the substance of the entire book.

YŌGIŚVARĀS are the TRIMŪRTIS. She is their ruler.

226. महातन्त्रा - MAHĀ-TANTRĀ.

The greatest of TANTRAS, i.e., greater than 64 TANTRAS. Sri Vidyā Tantra is the greatest of Tantras. Cf. Saundaryalahari: 31st Śloka.

227. महामन्त्रा - MAHĀ-MANTRĀ.

Greatest of MANTRAS, i.e., S'RĪ-VIDYĀ.

228. महायन्त्रा - MAHĀ-YANTRĀ.

Is the greatest of YANTRAS, i.e., ŚRĪ-CAKRA.

229. महासना - MAHĀSANĀ.

Seated High. She is seated over and above the TATTVĀS from earth. Or, MAHĀSANĀ means YĀGA-S'ĀLĀ or pandals where sacrifices are held., i.e., She is fond of sacrifices.

230. महायागक्रमाराध्या - MAHĀ-YĀGA-KRAMĀRĀDHYĀ.

Worshipped by the ritual of MAHĀYĀGA. MAHĀ-YĀGA is the worship of S'RĪ-CAKRA, from BHŪPURA to BINDU, with various UPACĀRAS either external (Bahiryāga) or internal (Antaryāga) according to Bhavopanishad. She is worshipped with great YĀGĀS like S'RĪ-YĀGA, AMBĀ YAJÑA, and AGNIṢṬŌMA. In fact, She is the goal of all these.

231. महाभैरवपूजिता - MAHĀ - BHAIRAVA - PŪJITĀ.

Worshipped by great BHAIRAVA. BHAIRAVA is the form PARAMAŚIVĀ assumes at the end of KALPA, which is the 'Universe in time'. He worships Her because She is the Power within Him.

232. महेश्वरमहाकल्पमहाताण्डवसाक्षिणी - MAHĒS'VARA - MAHĀ - KALPA-MAHĀ - TĀNḌAVA-SĀKṢIṆĪ.

Witness to the great dance of great ŚĪVA at the end of the KALPA, that is after dissolution. She is the silent witness to the dissolution of the Universe which is the act of SIVA in BHAIRAVA form. She then keeps all the creation within Her.

233. महाकामेशमहिषी - MAHĀ - KĀMĒS'A - MAHIṢĪ.

She is the queen of MAHĀ - KAMĒS'VARA, crowned along with Him as the ruler of the three worlds; Kalyāṇānanda Bhārati, divides this name into MAHĀKĀMA and ĪŚAMAHIṢĪ - MAHĀKĀMA meaning the great desire to create, ĪS'AMAHIṢĪ meaning spouse of S'IVA or ĪS'VARA.

234. महात्रिपुरसुन्दरी - MAHĀ - TRIPURA - SUNDARI.

The great TRIPURA-SUNDARI ; in the ŚRĪ - CAKRA there is the innermost triangle inside which is the innermost circle or BINDU. TRIANGLE denotes AVYAKTA. Tri here means TRIPUṬĪ i.e., DHYĀNA, DHYĀTṚ and DHYEYA and MĀTĀ, MĀNAṀ and MEYAṀ, and the TRIMŪRTIS and their three spouses, the three dēhas i.e., STHŪLA, SŪKṢMA and KĀRAṆA and the three Vedas and the three worlds. She is the empress of all these Triads and hence known as TRIPURA-SUNDARI.

235. चतुःषष्ट्युपचाराढ्या - CATUḤṢAṢṬYUPACARĀḌHYĀ.

Worshipped by the sixtyfour kinds of offerings. She is the only deity who is worshipped by these 64 items, or this name may refer to ŚRĪ - YĀGA with which She is worshipped with 64 items, SAMKALPA

to AVABHṚTHA. The 64 items of worship are described in VARIVASYĀRAHASYA.

236. चतुःषष्टिकलामयी - CATUḤṢAṢṬI - KALĀMAYĪ.

She is the 64 arts Herself. These are VEDAS, PURĀṆAS, DARS'ANAS, etc., She is the source of all these.

237. महाचतुःषष्टिकोटियोगिनीगणसेविता - MAHĀ - CATUḤ-ṢAṢṬI - KŌṬI - YŌGINĪ - GAṆA - SĒVITĀ.

She is served by 64 crores of groups of yoginis in Her fight with the powers of Darkness. It indicates the infinite forms or units of Powers culminating in the Power of Consciousness.

238. मनुविद्या - MANU - VIDYĀ.

The MANTRA given by MANU. ŚRĪ-VIDYĀ has 12 devotees beginning with MANU; each one of them is the giver or the ṚṢI of a MANTRA or VIDYĀ. These 12 MANTRAS are described in JÑĀNĀRṆAVA.

239. चन्द्रविद्या - CANDRA-VIDYĀ.

CANDRA is one of the 12 ṚṢIS mentioned above and has given a MANTRA.

240. चन्द्रमण्डलमध्यगा - CANDRA-MAṆḌALA-MADHYAGĀ.

She is in the centre of the orb of the moon. Here CANDRA-MAṆḌALA may mean SAHASRĀRA also. (PAURṆAMĀSYĀṀ CANDRABIMBĒ DHYĀTVĀ S'RĪ - LALITĀMBIKĀṀ - Having meditated upon ŚRĪ-LALITA in the moon's disc on PAURṆAMĪ). CANDRAMAṆḌALA also means ŚRĪ - CAKRA.

241. चारुरूपा - CĀRURŪPĀ.

The beautiful.

242. चारुहासा - CĀRUHĀSĀ.

With a beautiful smile.

243. चारुचन्द्रकलाधरा - CĀRU-CANDRA-KALĀDHARĀ.

Adorned with the beautiful phase of the moon. Here CĀRU means the 8 days old moon's phase called TVARITĀ; or it also means the NITYĀ phase of the

moon which neither waxes nor wanes. NITYĀ is the deity of KĀMAKALĀ EKĀKṢARĪ MANTRA which is the form of ŚRĪ-LALITĀ Herself.

244. चराचरजगन्नाथा - CARĀCARA-JAGANNĀTHĀ.

The Queen of the entire Universe, moving and nonmoving. JAGAT means moving which is nothing but Herself as Power.

245. चक्रराजनिकेतना - CAKRARĀJA-NIKĒTANĀ.

Dwells in the king of CAKRAS i.e., ŚRI-CAKRA.

246. पार्वती - PĀRVATĪ.

The daughter of HIMAVAT-PARVATA.

247. पद्मनयना - PADMA-NAYANĀ.

Lotus-eyed.

248. पद्मरागसमप्रभा - PADMA-RĀGA-SAMA-PRABHĀ.

Brilliant with the red rays, like the ruby ; refer name 12.

249. पञ्चप्रेतासनासीना - PAÑCA - PRĒTĀSANĀSĪNĀ.

Seated on the throne formed by the 5 corpses. They are BRAHMA, VIṢṆU, RUDRA, IŚVARA and SADĀŚIVA. When She withdraws Her power from them, which manifests in them as VĀMĀ, JYEṢTHĀ, etc., they become lifeless, or it also means She is seated above PAÑCABHŪTAS which are said to be ACĒTANĀ or LIFELESS.

250. पञ्चब्रह्मस्वरूपिणी - PAÑCA-BRAHMA-SVARŪPIṆĪ.

PAÑCABRAHMAS are Her forms. When She endows them with Her Power they become BRAHMAS and not PRĒTĀS and their creators, i.e. the PANCA BHŪTAS.

251. चिन्मयी - CINMAYĪ.

Of the nature of consciousness.

252. परमानन्दा - PARAMĀNANDĀ.

The Ultimate bliss.

253. विज्ञानघनरूपिणी - VIJÑĀNA-GHANA-RŪPIṆĪ.

Consciousness itself solidified. Kalyāṇānanda Bhārati states that the following three names refer

to the description of the Ultimate in MAITRĒYĪ-BRĀHMAṆA.

254. ध्यानध्यातृध्येयरूपा - DHYĀNA - DHYATṚ - DHYĒYA-RŪPĀ.

Of the form of meditation, meditator and meditated, i.e., TṚPUṬĪ.

255. धर्माधर्मविवर्जिता - DHARMĀDHARMA-VIVARJITĀ.

Beyond right and wrong conduct as She is beyond all action, or DHARMA refers to bondage and ADHARMA liberation, She being beyond both.

256. विश्वरूपा - VIS'VARŪPĀ.

Universe is Her form. The following names describe the four states of Self in the MICRO - and MACROCOSM as JĪVA and IS'VARA. The four states are JAGRAT wakeful, SVAPNA dream, SUṢUPTI, dreamless sleep and TURĪYĀ the state beyond these three states. For further elucidation of these refer Māndūkya Upaniṣad; VIS'VA is the individual Self in wakeful state and he is Her form. The COSMIC SOUL in wakeful state is called VAIŚVĀNARA.

257. जागरणी - JĀGARIṆĪ.

The wakeful. The state in which the JĪVA is called VIŚVA.

258. स्वपन्ती - SVAPANTĪ.

Dream. The JĪVA, in this state through his SŪKṢMA-S'ARĪRA, experiences without the mediation of sense organs. The impression of wakeful state in dreams.

259. तैजसात्मिका - TAIJASĀTMIKĀ.

Of the nature of TAIJASA. TAIJASA is the JĪVA in Dream state.

260. सुप्ता - SUPTĀ.

Dreamless sleep. The third state of JIVA.

261. प्राज्ञात्मिका - PRĀJÑĀTMIKĀ.

Of the nature of PRĀJÑA. The JIVA is known as PRĀJÑA in the state of dreamless sleep and functions only with his KĀRAṆA-S'ARIRA or causal body.

262. तुर्या - TURYĀ.

The fourth. This state is beyond the three states mentioned above. This has to be gone into by the conscious efforts only, from wakeful state. Here the mind has no ideation, neither sees, nor hears nor knows anything and is called BHŪMĀ.

263. सर्वावस्थाविवर्जिता - SARVĀVASTHĀ-VIVARJITĀ.

Beyond all states. She is one with those who are beyond all those states mentioned above. Here all forms of duality such as subject - object relation are completely lost.

264. सृष्टिकर्त्री - SṚṢṬI - KARTṚĪ.

Creatrix. The following names describe Her five functions, PAÑCA-KṚTYAS and Her aspects that perform them.

265. ब्रह्मरूपा - BRAHMARŪPA.

One of the TRIMŪRTIS who are Her S'AKTIS, who creates according to VIṢṆUPURĀṆA.

266. गोप्त्री - GŌPTRĪ.

Protects the Universe as its law.

267. गोविन्दरूपिणी - GŌVINDARŪPIṆĪ.

Of the form of GOVINDA or VIṢṆU. The second of the powers of PRAKṚTI as woman is VIṢṆU according to NĀRADA in HARIVAṀS'A.

268. संहारिणी - SAMHĀRIṆĪ.

Destroyer of the entire Universe. The doer of the third of the functions of S'RĪ-LALITA as RUDRA.

269. रुद्ररूपा - RUDRA-RŪPĀ.

Her power as the destroyer of the cycle of births i.e., SAMSĀRA. RUDRA means RUJAM meaning SAMSĀRAṀ, DRĀVAYATI meaning DESTROYS.

270. तिरोधानकरी TIRŌDHĀNAKARI.

Causes complete disappearence by withdrawing into Herself, as distinct from destruction.

271. ईश्वरी · IS'VARĪ.

The fourth of the PAÑCA-BRAHMAS mentioned already. (ĪŚVARĪM SARVABHŪTĀNĀM - the ruler of all creatures - ŚRĪ-SŪKTA).

272 सदाशिवा - SADĀSIVĀ.

The fifth of PAÑCA-BRAHMAS; or the pure SATTVIK state, whose function is ANUGRAHA or recreation of the Universe, that has disappeared.

273. अनुग्रहदा - ANUGRAHADĀ.

Who regenerates the Universe or who bestows grace on Her devotees.

274. पञ्चकृत्यपरायणा - PAÑCAKṚTYA-PARĀYAṆĀ.

Ever intent on performing the five functions mentioned in the above name. Vide 24th sloka of Saundaryalahari.

275. भानुमण्डलमध्यस्था - BHĀNU - MAṆḌALA-MADHYASTHĀ.

At the centre of the Sun (ĀDITYĀNTARGATAM YACCA JYŌTIṢĀM........................TIṢṬHATI — Yoga Yājñavalkya) the great light that is in the centre of the sun, is in the heart of all creatures. The centre of the sun is now known to be the source of all life and energy to us in this planet. BHĀNUMAṆḌALA means ANĀHATA-CAKRA also.

276. भैरवी - BHAIRAVI.

The spouse of BHAIRAVA, the form of RUDRA in His aspect as destroyer. It is a name of lady - Guru in TĀNTRIKA-SĀDHANA.

277. भगमालिनी - BHAGA-MĀLINI.

Has a garland of suns. Her cosmic physical form is indicated. The galaxies and star systems in

space-time are Her garlands., or She has a Garland of riches.

278. पद्मासना - PADMĀSANĀ.

She is seated in the lotuses i.e., from MULĀDHĀRA to SAHASRĀRA.

279. भगवती - BHAGAVATĪ.

Worshipped by everybody including Devās and possessor of the six good qualities namely, 1. good things of life, 2. charity, 3. fame, 4. name, 5. wisdom, 6. discrimination, according to PURĀṆAS.

280. पद्मनाभसहोदरी - PADMANĀBHA - SAHŌDARI.

Sister of Viṣṇu. She was born along with VIṢṆU.

281. उन्मेषनिमिषोत्पन्नविपन्नभुवनावली - UNMĒṢA - NIMIṢŌT-PANNA - VIPANNA - BHUVANĀVALĪ.

The Universes sprout up when She opens Her eyes, and are destroyed if She closes them. They are sustained only by Her constant will and vigilance (NIMĒṢONMĒṢĀBHYĀM......................DṚS'AḤ - Universe dissolves and is reborn with closure and opening of Her eyes. (Saundaryalahari 55.)

282. सहस्रशीर्षवदना - SAHASRA - ŚIRṢA - VADANĀ.

Has thousand heads and faces (SAHASRA-S'ĪRṢAM-DEVAM - lord with thousand heads. (Puruṣa Sūktam).

283. सहस्राक्षी - SAHASRĀKṢĪ.

Thousand-eyed.

284. सहस्रपाद् - SAHASRA - PĀD.

Thousand-footed. For elucidation of the above three names, vide PURUṢASŪKTAM.

285. आब्रह्मकीटजननी - ĀBRAHMA - KĪṬA - JANANĪ.

Mother of all life from the worm to HIRAṆYA - GARBHA who is the Cosmic life i.e., from the smallest to the highest.

286. वर्णाश्रमविधायिनी - VARṆĀS'RAMA - VIDHĀYINĪ.

Law-giver of the form of caste and orders of life. As VĒDAMĀTA She has laid down the code of conduct of social life to the four castes and four ĀS'RAMAS for the ultimate spiritual wellbeing of the people.

287. निजाज्ञारूपनिगमा - NIJĀJÑĀ - RŪPA - NIGAMĀ.

The Vēdas are Her Command. The meaning of the previous name is clarified here.

288. पुण्यापुण्यफलप्रदा - PUṆYĀPUṆYA - PHALAPRADĀ.

Giver of the results of all actions, righteous and sinful. She is the inexorable Law of KARMA Herself. KARMA - PHALĒṢU - JUṢṬĀM - (One with frūits of action.)

289. श्रुतिसीमान्तसिन्दूरीकृतपादाब्जधूलिका - S'ṚUTI-SĪMANTA-SINDŪRĪKṚTA - PĀDĀBJADHŪḶIKĀ.

The 'paraga' or dust of Her Lotus feet becomes the red SINDŪRA - mark which adorns the foreheads of the ladies who are VĒDĀS themselves. The heads of VEDAS are UPANIṢADS which are signified as being crystal clear denoting the SĀTTVIKA quality. Her Lotus Feet are supported by them. ŚRĪVIDYĀ and generally the entire SAMAYAMATA is supported by UPANIṢADS and the red colour of Her Feet is imparted to these UPANIṢADS and the MAHĀVĀKYAS which are the great truths in them. Here PĀDĀBJA-DHŪḶIKĀ or pollen of Her Lotus Feet carry their fragrance far and wide and imply the MANTRA. The fragrance of Her feet pervades all the UPANĪṢADS and is the refuge of Her devotees.

290. सकलागमसंदोहशुक्तिसंपुटमौक्तिका - SAKALĀGAMA - SAṀDŌHA - ŚUKTI - SAṀPUṬA - MAUKTIKĀ.

The pearl in the collection of pearl oyster shells which are the ĀGAMAS. She is the most precious treasure contained and protected by the ĀGAMAS. She is the quintessence of all knowledge contained

in ĀGAMAS which are TANTRAS and VEDAS. They are all just shells to contain Her.

291. पुरुषार्थप्रदा - PURUṢĀRTHA - PRADĀ.

Fulfils the four objects of life i.e., DHARMA, ARTHA, KĀMA and MŌKṢA.

292. पूर्णा - PŪRṆĀ.

Entire. Vide. S'ĀNTI - PĀṬHA of Bṛh. Up. (OM PŪRṆAMIDAṀ.)

293. भोगिनी - BHŌGINĪ.

Who enjoys BHOGA or happiness which here means BRAHMĀNANDA. i.e., She is JĪVANMUKTA.

294. भुवनेश्वरी - BHUVANĒS'VARI.

The queen of the Universe consisting of fourteen BHUVANAS or the deity of the MANTRA-BIJA HṚIM, vide name 301.

295. अंबिका - AMBIKĀ.

The aggregate of the three powers of will, action and knowledge which is the name of ŚRI - TRIPURA-SUNDARI, the Mother. AMBIKĀ being a diminutive and endearing term of AMBA means ŚRĪ - BĀLĀ - TRIPURA - SUNDARĪ.

296. अनादिनिधना - ANĀDINIDHANĀ.

Having neither birth nor death. Eternal. According to the interpretation of this word by the system of VARARUCI the name means that She delivers the devotee from eighty causes of death.

297. हरिब्रह्मेन्द्रसेविता - HARI - BRAHMĒNDRA - SĒVITĀ.

Served by VIṢṆU, BRAHMA, and INDRA since She is their Overlord. The name implies the futility of praying to VIṢṆU and others who themselves serve S'RĪ - LALITĀ.

298. नारायणी - NARĀYAṆI.

Wife of NĀRĀYAṆA. NĀRĀYAṆA means the refuge of NARA or human Being. She is His wife. Vide name MAHĀLAKṢMĪ. PARAMA - S'IVA is the husband

of LAKṢMI and also PĀRVATI according to KĀS'Ī-KHAṆDA.

299. नादरूपा - NĀDA - RŪPĀ.

There are 4 states of Nāda. From PARĀ the subtlest to VAIKHARĪ the grossest, NĀDA itself being the primordial stress in Consciousness. She is these four forms of stress, which comprise the NĀMA aspect of the Universe, S'ABDA-BRAHMAN, RŪPA itself being S'IVA.

300. नामरूपविवर्जिता - NĀMA - RŪPA - VIVARJITA.

Devoid of name and form. There are five aspects of the Ultimate (1) NAMA-name, (2) RUPA - form, (3) ASTI - Existence, (4) BHĀTI-Knowledge (5) PRIYAM-Bliss. The first two are Her aspect as PRAKṚTI. In Her ultimate state She is devoid of both these i e., NĀMA and RŪPA.

301. ह्रींकारी - HṚIṀKĀRĪ.

Hrīm stands for the three functions of ŚRĪ - LALITĀ, i.e. Creation, Preservation and Destruction. It also expresses the Unity between the Guru, MANTRA, Deity and the soul.

302. ह्रीमती - HṚĪMATI.

Modest.

303. हृद्या - HṚDYĀ.

Delightful - Residing in the Heart.

304. हेयोपादेयवर्जिता - HĒYŌPĀDĒYAVARJITĀ.

Having nothing to reject or accept. Beyond dualism - being the only one, there is no second either to be accepted or rejected.

305. राजराजर्चिता - RĀJARĀJĀRCITĀ.

Worshipped by Kubēra, the richest ; therefore, giver of things beyond the reach of the richest, i.e., MŌKṢA.

306. राज्ञी - RĀJNI.

Crowned queen.

307. रम्या - RAMYA.
The beautiful.

308. राजीवलोचना - RĀJĪVALŌCANĀ.
Lotus-eyed.

309. रञ्जनी - RANJANI.
Gladdening Śiva, or imparts Her colour, red, to Śiva who is crystal clear.

310. रमणी - RAMAṆĪ.
Delightful to Her devotees, RAMAMĀṆAH, Rejoicing. Chā - Up. (8–12–1)

311. रस्या - RASYĀ.
The Power of sense perception; in every object it is called PRAJNĀ. PRAJÑĀNAM is BRAHMA - (Śruti).

312. रणत्किङ्किणिमेखला - RAṆATKINKIṆI-MĒKHALA.
Same as 38.

313. रमा - RAMĀ.
Mahālakshmi; also implies KĀMAKALĀ.

314. राकेन्दुवदना - RĀKĒNDUVADANA.
Having a beautiful face like the full moon.

315. रतिरूपा - RATIRŪPA.
As beautiful as the spouse of MANMATHA. The three names ending with the above become KĀMA - KALĀ - BĪJA - MANTRA, the basis of S'RĪ - VIDYĀ. Ramā is S'RĪ, RĀKĒNDUVADANĀ is BINDU and together they form S'RĪM which is RATI - RŪPI, or KĀMAKALĀ - BĪJA.

316. रतिप्रिया - RATIPRIYA.
Fond of RATI, the wife of MANMATHA because She revived her husband: vide name 84.

317. रक्षाकरी - RAKṢĀKARĪ.
Saviour.

318. राक्षसघ्नी - RĀKṢASAGHNĪ.
Slayer of evil forces who are RĀKṢASAS.

319. रामा - RĀMĀ.

Woman. She is one with all women and an embodiment of womanhood. That is why a devotee of S'RI - VIDYĀ must treat every woman as his own mother.

320. रमणलम्पटा - RAMAṆA-LAMPAṬĀ.

Eternally involved with Her husband. The inseparable nature of Śiva and Śakti in SAMAYA-MATA.

321. काम्या - KĀMYĀ.

Desired-(by seekers after liberation).

322. कामकलारूपा - KĀMA-KALĀRŪPA.

Of the form of KĀMA-KALĀ. KĀMĀ-KALA is the word AHAM which symbolises the Universe of words formed by letters between A and HA, AHAṂ is the universal Self residing in everybody as the 'I' notion. KĀMA-KALĀ also means the KAMA-KALĀ, ĒKĀKṢARĪ-MANTRA. It also means KALA i.e., desire of KĀMA i.e., Śiva, meaning ICCHĀ-S'AKTI.

323. कदम्बकुसुमप्रिया - KADAMBAKUSUMA-PRIYĀ.

Fond of KADAMBA flowers. KADAMBA-KUSUMA is the esoteric name of the three circles in the ŚRI-CAKRA; means she loves S'RI-CAKRA.

324. कल्याणी - KALYĀṆI.

Auspicious—the deity worshipped in Malaya Mountains. (PADMA PURĀṆA)

325. जगतीकन्दा - JAGATĪKANDĀ.

The root of the Universe.

326. करुणारससागरा - KARUṆĀRASA-SĀGARĀ.

Ocean of compassion towards Her devotees.

327. कलावती - KALĀVATI.

She is the embodiment of the 64 arts or NITYA - KALĀ, the deity of PŪRṆA-GĀYATRĪ, PAÑCADAŚI, ṢŌDAS'I and KĀMA-KAḶĀ MANTRAS.

328. कलालापा - KALĀLĀPĀ.

The 64 arts are Her utterances.

329. कान्ता - KĀNTĀ.

The beautiful or it means the Ultimate form of reality.

330. कादम्बरीप्रिया - KĀDAMBARĪ-PRIYĀ.

Fond of honey which refers to the bliss of Liberation.

331. वरदा - VARADĀ.

Giver of boons to even TRIMŪRTIS, the real boon being the realisation of the Ultimate.

332. वामनयना - VĀMA-NAYANĀ.

Having beautiful eyes or giver of the fruits of actions.

333. वारुणीमदविह्वला - VĀRUṆĪ-MADA-VIHVALĀ.

Drunk with the wine of dates. VARUṆI is a nādi by knowing which the devotee reaches the thousand petalled lotus. After that he becomes completely lost to all external experience.

334. विश्वाधिका - VIS'VĀDHIKĀ.

Transcendental (VIS'VĀDHIKŌ-RUDRĀ-MAHARṢI (Śruti). RUDRA is MAHARṢI and is transcendental.)

335. वेदवेद्या - VĒDAVĒDYĀ.

To be known by the Vedas, or to be known by the MAHĀVĀKYAS which are extracted from each VEDA, or the VEDAS are the four gates of the CINTĀ-MAṆI-GṚHA, where She dwells and it is only through these gates that She can be reached.

336. विन्ध्याचलनिवासिनी - VINDHYĀCALA-NIVĀSINĪ.

Dwells in the VINDHYA MOUNTAINS, signifying the ultimate status; is as unknowable as the peak of VINDHYA.

337. विधात्री - VIDHĀTRI.

Wife of BRAHMA, i.e., S'RĪ - SARASVATĪ - or the creator and the nourisher of the Universe.

338. वेदजननी - VĒDA-JANANĪ.

The Mother of VĒDAS, because they are Her breath - also because She as ŚABDA-BRAHMAN became VAIKHARĪ-SABDA, i.e., the MĀTṚKĀ, consisting of the 105 letters of the alphabet which is the source of the VEDAS.

339. विष्णुमाया - VIṢṆU-MĀYĀ.

Produces an illusion of limitation, even to VIṢṆU who is limitless - the first formulation of consciousness towards Creation known as AVYAKTA.

340. विलासिनी - VILĀSINĪ.

The Universe is for Her pleasure, or She at Her pleasure either opens the way to self-realisation or closes the way to the same in the devotee.

341. क्षेत्रस्वरूपा - KṢETRA-SVARŪPĀ.

The highest consciousness to the grossest matter and space, consist of KṢETRA. It is Her form.

342. क्षेत्रेशी - KṢĒTRĒŚI.

The queen of the KṢETRA.

343. क्षेत्रक्षेत्रज्ञपालिनी - KṢETRA-KṢETRAJÑA-PĀLINĪ.

KṢĒTRA in the sense of microcosm means the body and the JĪVA is called KṢETRAJÑA. She is the ruler of both.

344. क्षयवृद्धिविनिर्मुक्ता - KṢAYA-VṚDDHI-VINIRMUKTĀ.

Beyond decay and growth which are the attributes of all creatures.

345. क्षेत्रपालसमर्चिता - KṢĒTRAPĀLA-SAMARCITĀ.

KṢĒTRAPĀLA means SIVA as BHAIRAVA. She is worshipped by Him. KṢĒTRAPĀLA also means JĪVA, who worships Her.

346. विजया - VIJAYĀ.

The element of success in all actions; triumphant; the deity in Kashmir according to DĒVĪPURĀṆA.

347. विमला - VIMALĀ.

Pure, Clear, Untouched by MALA or impurity.

348. वन्द्या - VANDYĀ.
Worshipful.

349. वन्दारूजनवत्सला - VANDĀRU-JANA-VATSALĀ.
Loves Her devotees as Her children.

350. वाग्वादिनी - VĀGVĀDINĪ.

The power behind speech (YADVĀCŌ HA VĀCAM)-(Kena Up. 1-2) The speech behind speech or one who knows the speech.

351. वामकेशी - VĀMAKES'Ī.

Wife of VĀMAKĒS'VARA treated in the TANTRA of that name, or of beautiful hair.

352. वह्निमण्डलवासिनी - VAHNI-MAṆḌALA-VĀSINI.

Resides in the region of fire. Fire represents all forms of physical energy. She is the power behind such energies. VAHNI - MAṆḌALA means the VIMARŚĀMŚĀ i.e., the inner-most triangle in the ŚRI-CAKRA, which is the AVYAKTA. It also means NĀRAYAṆA.

353. भक्तिमत्कल्पलतिका - BHAKTIMAT-KALPA-LATIKĀ.

KALPA is the wish fulfilling tree. She fulfils all the devotees' wishes like the KALPA tree. This also refers to a form of VEDIC worship according to Cand. Up. which propitiates the Lord. BHAKTI means part of a SAMA, which is SĀMAVEDA and KALPALATIKĀ means a variety of SAMA.

354. पशुपाशविमोचिनी - PAS'U-PĀS'A-VIMOCINĪ.

She releases the bonds of the bound. The bonds are 1. ignorance, 2. bewilderment or MOHA, 3. Strong desire for worldy things, 4. anger, 5. Illusion. Every attribute that limits the consciousness such as desire, anger, etc., are PĀS'AS or bonds. From BRAHMA downwards to the most inert, Consciousness is bound down by these limitations and hence all these are called PAS'US and ŚIVA is called PAŚUPATI, their Lord. Faith in Him will release them from their bonds. (ŚIVA - BHAKTAIVA SARVA - PĀS'A - HĀNIH)—

Devotion to S'IVA alone will destroy all bonds—(Br. Up.) But although S'IVA releases these bonds it is His power, LALITĀ that actually produces this liberation. Because it is only She that creates bonds or destroys them.

355. संहृताशेषपाषण्डा - SAMHṚTĀS'EṢA - PĀṢAṆḌĀ.

Destroyer of all unbelievers. Here it means She destroys the disbelief in sacred books such as VĒDAS and PURĀṆAS. Any man who has no faith in VĒDĀS if he becomes a devotee will become an ardent believer in sacred books, such as VEDAS, etc.

356. सदाचारप्रवर्तिका - SADĀCĀRA-PRAVARTIKĀ.

Enforcing good conduct.

357. तापत्रयाग्निसंतप्तसमाह्लादनचन्द्रिका - TĀPA - TRAYĀGNI - SAṀTAPTA - SAMĀHLĀDANA - CANDRIKA.

Moon light which delightfully soothens those that are scorched by the three fires namely ĀDHYĀTMIKA, ĀDHIBHAUTIKA and ĀDHIDAIVĪKA. She soothens those scorched by the affections and worries of physical, mental and spiritual nature.

358. तरुणी - TARUṆI.

Ever young.—personification of *Elan vital* or the ĀNANDA of life.

359. तापसाराध्या - TĀPASĀRADHYĀ.

Worshipped by those doing penance, i.e., the object of all penance and meditation and She is beyond those who are incapable of such meditation and penance.

360. तनुमध्या - TANU - MADHYĀ.

Fine waisted, also means that there is nothing at the centre, which is of ĀKAŚA-SVARŪPA. It also means the deity who is worshipped on the banks of NĪVĀ river in KĀÑCĪ.

361. तमोऽपहा - TAMŌPAHĀ.

Remover of ignorance.

362 चितिः - CITIH.

Means consciousness or CIT-KALĀ. The consciousness counter-part in everybody corresponds to the CIT in SAT, CIT, ĀNANDA, and also PRAKĀS'ĀMŚA in KĀMA-KALA.

363. तत्पदलक्ष्यार्था - TATPADA - LAKṢYĀRTHĀ.

The meaning aimed at by the word TAT in the MAHĀVĀKYA, 'TATTVAMASI' meaning 'thou art that.' The great saying establishes the identity between the SAGŪṆA and NIRGUṆA and between ŚIVA and ŚAKTI and between the SĀKṢĪ inside and the PARAMĀTMĀ. She is the content of the meaning of that MAHĀVĀKYA.

364. चिदेकरसरूपिणी - CIDĒKA-RASA-RŪPIṆĪ.

Experience of attributeless, consciousness. CIT is not merely a matter of knowledge but a matter of experience as bliss, the ĀNANDA component in the SAT, CIT, ĀNANDA. The highest state of consciousness therefore is not a thing merely to be known, but is to be experienced.

365. स्वात्मानन्दलवीभूतब्रह्माद्यानन्दसंततिः - SVĀTMĀNANDA - LAVĪBHŪTA - BRAHMĀDYĀNANDA - SAṀTATIḤ.

All the bliss, enjoyed by the beings from BRAHMA down-wards put together is but a drop in the ocean of Bliss enjoyed by Herself. Here the allusion is to the ĀNANDA component of SAT CIT ĀNANDA (TĒ YĒ S'ATAM PRĀJĀPATĒRĀNANDĀH ; SA YĒKŌ BRAHMAṆA ĀNANDAḤ the sum total of hundred ĀNANDAS, i.e., bliss of PRAJĀPATI make up one single unit of Bliss of BRAHMĀ (Taittiriya Up.)

366. परा - PARĀ.

Ultimate. Here it means S'RI LALITĀ as the ultimate form of VĀGDĒVI. S'ABDA - BRAHMAN or VĀK has four forms, the grossest being the one when you speak out the letters. This is called VAIKHARĪ-

S'ABDA. The next in the order of subtility is MADHYAMĀ, where letters are whispered without sound. Still subtler is the PAŚYANTĪ where the organs of phonation are not active but the letters are pronounced mentally. The PARĀ-VĀK is the will which creates the three previous forms of S'ABDA which is therefore the cause of all S'ABDA. It also implies, that since all S'ABDA denotes names, PARĀ, is the AVYAKTA or the un-differentiated power that creates all names, which is, S'RĪ-LALITĀ Herself.

367. प्रत्यक्चितीरूपा - PRATYAK - CITĪ - RŪPĀ.

Inner consciousness or knowledge of Self of each JĪVA as SĀKṢI.

368. पश्यन्ती - PAŚYĀNTI.

VĀGDĒVĪ as PAS'YANTI, the subtle form of ŚABDA explained above. In S'RĪ-CAKRA, She represents the first triangle that encloses the inner-most circle or bindu. It is the first formulation or ĪKṢTI, the will of S'IVA to create.

369. परदेवता - PARA - DEVATĀ.

The ultimate Godhead to be meditated upon.

370. मध्यमा - MADHYAMĀ.

The intermediate stage of manifestation of S'ABDA-BRAHMA, explained under PARĀ which denotes partial manifestation.

371. वैखरीरूपा - VAIKHARĪ - RŪPA.

The full manifested form of VĀK or speech by hard distinct pronunciation.

372. भक्तमानसहंसिका - BHAKTA - MĀNASA - HAMSIKĀ.

The female swan that dwells in the lake of the devotees' minds, otherwise known as MĀNAS-SAROVAR. She loves to be in the minds of Her devotees—HAMSA is a symbol of S'RĪ-LALITĀ as the life-breath or PRĀṆA. S'IVA and S'AKTI the twin aspects of the reality are compared to a pair of swans

that sport in the minds of the devotees. (Cf. 38th Verse—Saundaryalahari) (BHAJĒ - HAMSA-DVANDAM—I adore the pair of swans.)

373. कामेश्वरप्राणनाडी - KĀMĒS'VARA-PRĀNANĀḌI.

The life-breath of KĀMĒŚVARA or S'IVA. But for Her, Siva will be lifeless (NA CĒDĒVAM DĒVO NA KHALU KUS'ALA SPANDĪTUMAPI—without Her He is unable to move even, (Cf. Saundaryalahari 1.)

374. कृतज्ञा - KṚTAJÑĀ.

Witness and judge of all actions - Sun, Moon, and stars, death, time and the PANCABHUTAS, are supposed to judge all actions while witnessing them. They are all Her form—KṚTA means ten, which stands for VIRĀṬ which is BRAHMAN, so KṚTAJÑĀ means that She is the knowledge of BRAHMAN.

375. कामपूजिता - KĀMA - PŪJITĀ.

Worshipped by KĀMA who is S'IVA, who having the wish to create, worshipped Her for its fulfilment; also means that KĀMA who is MANMATHA worshipped Her with the PAÑCADAS'Ī - MANTRA, according to ARUṆOPANISAD or it means She is to be worshipped in KĀMA-GIRI-PĪṬHA, which is MULĀDHĀRACAKRA.

376. शृङ्गाररससंपूर्णा - SṚṄGĀRA - RASA - SAMPŪRṆĀ.

Full of love towards Her Lord or it means also Bliss of BRAHMĀNAṆḌA - the name also can be split into SṚNGA meaning triangles, ARA meaning petals, RASA meaning the BHĀVA. So the name implies that she pervades the S'RĪ CAKRA.

377. जया - JAYĀ.

Victory. She represents the triumph of spirit over its obstacles. It also means the deity worshipped in the VARĀHA mountains.

378. जालंधरस्थिता - JĀLAṀDHARA - STHITĀ.

Situated in JĀLAṀDHARA - PĪṬHA which is the ANĀHATA-CAKRĀ.

379. ओड्याणपीठनिलया - OḌYĀṆA - PĪṬHA - NILAYĀ.

OḌYĀṆA is Her abode, i.e., ĀJÑĀ-CAKRA between the eyebrows.

380. बिन्दुमण्डलवासिनी - BINDU-MAṆḌALA-VĀSINĪ.

Resides in BINDU - MAṆḌALA, which is the inner-most point in S'RĪ CAKRĀ representing ĀNANDAMAYA; in the body it is CANDRA-MAṆḌALA which is below BRAHMA-RANDHRA in the skull.

381. रहोयागक्रमाराध्या - RAHŌ-YAGA-KRAMĀRĀDHYĀ.

Worshipped with the ritual of the secret sacrifice. There is an allusion to this in the 9th sloka of Saundaryalahari (Saha-Rahasi-Patyā-Viharase - you will enjoy with your own husband in secret). This secret sacrifice and its ritual in essence is the ANTARYĀGA described in Bhavanopaniṣad (Cf. Intro-duction.) The Guru teaches in practice this RAHŌ-YAGA, which in essence is the realisation of the unity between 1. the S'RĪ CAKRA & the three S'ARĪRAS of the devotee namely SŪKṢMA, STHŪLA, and KĀRAṆA. 2. CANDRA - MAṆḌALA in SAHASRĀRA - CAKRA & SARVĀNANDAMAYA - BINDU in S'RĪ - CAKRA. 3. It is also to experience the union of the Universal and the individual Self, and of PRAKĀS'A and VIMARŚA that is, of ŚIVA & ŚAKTI. After this experience the entire universe is experienced as an unbroken ocean of consciousness (AKHAṆḌA-CINMAYA).

382. रहस्तर्पणतर्पिता - RAHASTARPAṆA-TARPITĀ

Delighted by the secret offer. The excellence of the internal worship was already explained. Here the secret offering alluded to is the sacrificial offering of the universe from PṚTHVĪ to ŚIVA-TATTVA in SAMVIDAGNI, the fire of consciousness to Sri-Lalita.

383. सद्यः प्रसादिनी - SADYAH-PRASĀDINĪ

Her grace is there, for the asking — after the prescribed ritual, mentioned in the two prescribed

names. Her Grace, means the Divine vision or ATMA-DARSANA or ĀTMA-JÑĀNA which gives liberation.

384. विश्वसाक्षिणी - VIŚVASĀKṢIṆĪ.

The Silent Witness of the action of the universe. The Devotee after SADYAH PRASĀDA mentioned in the last name becomes JIVANMUKTA, being only a silent Witness of the universe untouched by it. This is the TURIYĀ State of the devotee.

385. साक्षिवर्जिता - SĀKṢI-VARJITĀ.

None to witness Her. This is the final stage of realisation beyond TURĪYĀ state called TURĪYATĪTĀ. This is the state of complete oneness without any duality.

386. षडङ्गदेवतायुक्ता - ṢAḌAṄGA DĒVATĀYUKTĀ.

In the company of deities who are Her six limbs. The deity of every MANTRA has six parts or AṄGAS. They are HṚDAYA, ŚIRṢA, S'IKHĀ, NĒTRA, KAVACA and ASTRA. There will be a presiding deity over each of these AṄGAS. They are also to be worshipped along with Her.

387. षाड्गुण्यपरिपूरिता - ṢĀḌGUṆYA-PARI-PŪRITĀ.

Full of the six good qualities. According to Purāṇas they are FAME, PROSPERITY, WEALTH, WISDOM, DISPASSION, and RIGHTEOUSNESS. ṢĀḌGUṆYA is also interpreted as meaning CAKRA with six angles.

388. नित्यक्लिन्ना - NITYA-KLINNA.

Her heart overflows with compassion. It also means the third of the sixteen NITYAS, referred to already.

389. निरुपमा NIRUPAMĀ.

Unequalled.

390. निर्वाणसुखदायिनी - NIRVĀṆA-SUKHA-DĀYINĪ.

Giver of the bliss of liberation - grants Her devotees the unequalled bliss of MOKṢA.

391. नित्याषोडशिकारूपा - NITYĀ-ṢŌDAS'IKĀ-RŪPĀ.

The sixteen NITYAS representing parts of the moon beginning with S'RĪ KĀMĒŚVARI and ending with S'RĪ-TRIPURA-SUNDARĪ are Her forms. She is Herself called MAHĀ-NITYA, and they are Her parts or KALAS.

392. श्रीकण्ठार्ध शरीरिणी - ŚRĪKAṆTHĀRDHA-ŚARĪRIṆĪ.

Half the body of S'RĪ-KAṆṬHA, i.e., S'IVA is Hers. The equal status of ŚIVA and S'AKTI are indicated by this name.

393. प्रभावती - PRABHĀVATĪ.

Radiating light. Her rays are the various DEVATAS in the ĀVARAṆA of S'RĪ CAKRA.

394. प्रभारूपा - PRABHĀ-RŪPĀ.

Effulgence itself, i.e., PRAKĀS'A-SVARŪPA which means ŚIVA Himself.

395. प्रसिद्धा - PRASIDDHĀ.

Well known to everybody in the forms of his 'I' or 'AHAM.'

396. परमेश्वरी - PARAMEŚVARI.

The ultimate Ruler.

397. मूलप्रकृतिः - MŪLAPRAKṚTĪ.

The original nature, i.e., S'AKTI who is the creatrix of all and who is not created Herself but coeval with SIVA. She is variously known as MAHĀ-MAYĀ, MĀYĀ-S'AKTI, or IKṢITI.

398. अव्यक्ता - AVYAKTĀ.

Unmanifested. The 24th of the categories or TATVAS known as KĀMA-KALĀ or 'AHAM' who has within Her, the entire Universe in potential state, i.e., BĪJA-STHITI.

399. व्यक्ताव्यक्तस्वरूपिणी - VYAKTĀVYAKTA-SVARŪPIṆI.

Both manifested and unmanifested. Manifested in the form of MAHAT and PAÑCA-BHŪTAS, in the

form of NĀMA and RŪPA; and in the form of AVYAKTA mentioned in the last name.

400. व्यापिनी - VYĀPINĪ.

All pervasive. One of the root meanings of ĀTMA-ŚABDA.

401. विविधाकारा - VIVIDHĀKĀRĀ.

In the form of diversity in various forms, or Tattvas or Bhutas.

402. विद्याविद्यास्वरूपिणि - VIDYĀVIDYĀ-SVARŪPIṆĪ.

Both knowledge and ignorance.

Cf. Avidyayā Mṛtyum Tīrtvā Vidyayā amṛtamaśnutē.

"Having overcome death with Avidyā, with Vidyā Immortality is attained"—(Iśa. Up.).

Vidyā is the upward movement of Consciousness toward liberation or realisation of the ultimate which is Herself.

Avidyā is Her power as creative energy i.e. Vikṣepa-Śakti which produces the diversity (Vividhākārā); SVARŪPIṆĪ means ATMA-JÑĀNA. She is all these three powers of Consciousness. Avidyā binds the JĪVA and VIDYĀ liberates him.

403. महाकामेशनयनकुमुदाह्लादकौमुदी - MAHĀ - KĀMĒŚA - NAYANA-KUMUDĀHLĀDA-KAUMUDĪ.

Like the moonshine to the water lily, She is pleasing to the eye of MAHĀ-KĀMĒŚA i.e., ŚIVA. He thoroughly enjoys Her vision. The creation is His Lila or pleasure.

MAHA-KĀMĒŚA also means BRAHMA-JÑĀNI. She grants him the unbroken bliss of KAIVALYA.

404. भक्तहार्दतमोभेदभानुमद्भानुसंततिः - BHAKTA - HĀRDA - TAMŌ-BHĒDA-BHĀNUMAD-BHĀNU-SAMTATIḤ.

She is the effulgence of the Sun who dispels the darkness of ignorance from the hearts of Her devotees.

She is VIDYĀ-SVARŪPA. By destroying the limiting power of darkness, 'ĀVARAṆA-S'AKTI' in the minds of Her devotees, She gives the vision of 'AKHAṆDA-CINMAYA-SVARŪPA' the unbroken ocean of consciousness to Her devotees.

405. शिवदूती - S'IVA-DŪTĪ.

S'ĪVA-BHAKTI conducts the devotees to Her feet. Without the grace of S'IVA, it is hard to obtain ĀTMA-JÑĀNA.

ŚIVA-DŪTĪ is also one of the 16 NITYAS. She is also the presiding deity of the PUṢKARA-TĪRTHA.

There is a VIDYĀ or MANTRA, called 'ŚIVA-DŪTI-VIDYĀ' which is here referred to probably.

406. शिवाराध्या - S'IVĀRĀDHYĀ.

Worshipped by SADĀ-S'IVA to enable Him to do the PAÑCA - KṚTYAS—'S'RĪ - PAÑCADAŚĪ - VIDYĀ was created by SADĀ-S'IVA - hence the name.

407. शिवमूर्ति - SIVA-MŪRTI.

Form of Sadā-siva. Another name to establish the 'Samaya-mata'.

Cf. Eko-rudrah-sarva-bhūtēṣu (Sveta. Up. 4.) one Rudra in all creatures).

Also means the most beneficent form i.e. Mōkṣa-Svarūpa.

408. शिवंकरी - S'IVAMKARĪ.

Harbinger of good auspices.

409. शिवप्रिया - S'IVA-PRIYĀ.

Beloved of Śiva.

410. शिवपरा - S'IVA-PARĀ.

Beyond Śiva,—because He depends on Her for His status or Śiva is Her highest state or Devoted to Sadā-śiva.

411. शिष्टेष्टा - ŚIṢṬEṢTĀ.

Worshipped by those with right conduct.

Right conduct—here means that enjoined by the sacred books. The name also means the Nirguṇa-Brahma that is, She is one with those who finally realise the attributeless reality or 'Nirguṇa-Brahma'

412. शिष्टपूजिता - ṢIṢTA-PŪJITĀ.

Same as above.

413. अप्रमेया - APRAMĒYĀ.

None to measure Her or nothing to measure with or Born in waters.

414. स्वप्रकाशा - SVA-PRAKĀŚĀ.

Self-shining i.e. self-knowing or self-knowledge. She illuminates the senses etc.; nothing illuminates Her as she is 'Svayam-jyōthi'

415. मनोवाचामगोचरा - MANŌ-VĀCĀMAGŌCARĀ.

Beyond the grasp of mind and speech.

Mind cannot comprehend Her nor speech describe Her 'Yato Vāco nivartantē' where words turn back 'Tanneti neti vacanai nigamā Avōcan' Whom Vedas describe by the words "not this", "not this". Mind and speech are Her creations very far removed from Her. As such, they cannot apprehend Her.

416. चिच्छक्तिः - CIT-S'AKTIḤ.

The power of Consciousness that dispels ignorance. Cf. Introduction.

417. चेतनारूपा - CĒTANĀ-RŪPĀ.

The form of consciousness in the created universe, or 16th part (Kalā) of Her.

418. जडशक्तिः - JAḌA-S'ĀKTIḤ.

All energies that are Her creations such as space, time, heat etc. including mind. Cf. Introduction.

'Jaḍa' is distinct from Cetana. Vidyā is Herself, 'Avidyā' is Her creation which is Jaḍa, relatively speaking. But She is both.

419. जडात्मिका - JADĀTMIKĀ.

The entire creation which has no power of knowing Her i.e. (Acetana).

420. गायत्री - GĀYĀTRĪ.

Who protects the singer. The mother of Vedas means Tripada Gāyatri; *Vide* Introduction, for detailed explanation of the name.

421. व्याहृतिः - VYĀHṚTĪḤ.

Those seven syllables or Mantras which precede the 'Gāyatri-Mantra.' They are, Bhūḥ, Bhuvaḥ, Suvaḥ, Mahaḥ, Janaḥ, Tapaḥ, Satyam. These are uttered with 'Om' attached to each. They are the various grades of Consciousness the grossest being 'Bhūḥ' and the finest being 'Satyam' Śri-Gāyatri or Vedamata is these various grades of Consciousness which are also described as various lokas.

422. संध्या - SAṀDHYĀ.

The Deity who is worshipped at the conjunction of day and night.

Samdhyā implies the mental sheath or 'Manomaya-Kośa' which is the middle of the five sheaths i.e. 'Annamaya, Prāṇamaya, Manomaya, Vijñānamaya and Ānandamaya.'

The moment when 'Brahma-jñanīs' meditate upon the Ultimate One, utterly losing distinction between the microcosm and macrocosm, and the knower and the known, is known as 'Samdhya.'

The Smṛti says: 'She, who is differentiated as Brahman, the witness of action, the Śakti (Power) of Īśwara is called by the wise 'Samdhyā.'

"The Tripada Gāyatri with the Mantra, Śirsha Om Apō jyōtī rasosmrita and the Turīya-pāda 'Paro rajase sāvadom, is also called by the wise Samdhyā.'

423. द्विजवृन्दनिषेविता - DVIJA-BṚNDA-NIṢĒVITĀ.

Propitiated by the twice-born.

She, as Vedamāta is pleased by the twice-born reciting the Vedas, known by the name 'Svādhyāya and Pravacana.'

'Dvija' also means the bird or jiva, YATHA S'AKUNI. Here there is an allusion to the Br. Up.

424. तत्त्वासना - TATTVĀSANĀ.

Seated on the Categories (of Truth).

There are three aspects of S'rī Gāyatri as Vedamatā (1) The Sthūla-Rūpa as Vyahṛti (2) The Sūkṣhma-Rūpa as Samdhya (3) The Kāraṇa-Rūpa as Tattvāsanā. The categories are Her creations. It is only through them that the devotee reaches Her. Hence, they are Her seat. The next name is split into three names.

425. तत् - TAṬ. (1)

The Paramātma-Svarūpa in all.

426. त्वम् - TVAM. (2)

The object of worship by the devotees who worship the Saguṇa-Brahma or the ultimate with attributes ; or Jiva.

427. अयी - AYĪ. (3)

As the nominative of address to the affectionate Mother.

428. पञ्चकोशान्तरस्थिता - PAÑCA-KŌSĀNTARA-STHITĀ.

Residing inside the five sheaths. Cf. name Samdhyā. 'She vitalises these sheaths which constitute again three bodies, the Sthūla, Sūkṣma and Kāraṇa. Here, the 'Antara' is Guhā. It is the same as

Parā. Ākāśa or Dvadasanta in the microcosm. Similarly, She resides inside the macrocosm, the Viratsvarūpa.

429. निःसीममहिमा - NIḤSĪMA-MAHIMĀ.

Unbounded greatness—limitless power.

430. नित्ययौवना - NITYA-YAUVANĀ.

Cf. Taruni. Ever young, untouched by time as it is Her creation.

431. मदशालिनी - MADA-S'ĀLINĪ.

Full of bliss (Brahmānanda) or the bliss of youth. In the following names Her Sthūla Viśvarūpa is presented for the 'Mandādhikāri' or beginner to have a form to concentrate on.

432. मदघूर्णितरक्ताक्षी - MADA-GHŪRṆITA-RAKTAKṢĪ.

With rolling eyes, born of the joy of youth. Or it means that Her eyes are turning inward (Antarmukha) in Her enjoyment of spiritual ecstasy.

433. मदपाटलगण्डभूः - MADA-PĀTALA-GAṆḌA-BHŪḤ.

Her cheeks are flushed red with the enjoyment of bliss. Or Her cheeks are painted with the red juice of pātala flowers perfumed with musk.

434. चन्दनद्रवदिग्धाङ्गी - CANDANA-DRAVA-DIGDHĀNGĪ.

Body painted with sandal paste.

435. चाम्पेयकुसुमप्रिया CHĀMPEYA-KUSUMAPRIYĀ.

Fond of Campaka flowers. Her Svarupa is like the Campaka, golden and five petalled. The five petals are the five faces of Sri 'Gāyatri' or the five faces of Śiva.

436. कुशला - KUŚALA.

Skilful - in Her various functions.

437. कोमलाकारा - KŌMALĀKĀRĀ.

Of tender and delicate form.

438. कुरुकुल्ला - KURUKULLĀ.

One of the deities in Śri-Cakra presiding over the tank or well by name 'Vimarśamaya'. Thus She is symbolic of Vimarśa or objectivisation of the reality.

439. कुलेश्वरी - KULEŚVARĪ.

A ruler of triad or Kula, the tripuṭi already explained. Śri-Kalyanananda Bharati Svamin states these three names are esoteric names for Sushumnā.

440. कुलकुण्डालया - KULA-KUṆḌĀLAYĀ.

Kulakuṇḍā is Brahma—is inside Brahman Cf. Cidagni Kuṇḍa Sambhūtā. Kulakuṇḍa also means Mulādhāra-Cakra. Cf. Saundaryalahari 10th verse—'Kula-kuṇde Kuharini'—dweller in the cavity of Kula-kunda.

441. कौलमार्गतत्परसेविता - KAULAMĀRGA-TATPARA-SEVITĀ.

Worshipped by devotees of Kaula-Mārga. This shows that S'RĪ-LALITĀ is worshipped by KAULA or VĀMĀCĀRA practices. These are universally comdemned by all great spiritual leaders because they are likely to lead the beginner to the corruption of flesh and spirit and are unnecessary to the advanced. So in any case they are disreputable and condemned by all. But since She is the Mother of all including this, this name stands.

442. कुमारगणनाथाम्बा - KUMĀRA-GAṆA-NĀTHĀMBĀ.

Mother of KUMĀRA and GAṆANĀTHA.

KUMĀRA is the Commander-in-Chief of the divine forces and hence the foremost of the divinising forces of Consciousness.

GAṆES'A is another aspect of the above whose manifestation is to destroy all obstructions to the divinising force of the Consciousness.

These two deities have thousands of devotees all over our country worshipped for MŌKṢA or God-realisation.

443. तुष्टिः - TUṢṬIḤ.

Pleasure - happiness.

Any pleasure is a modified form of spiritual bliss.

444. पुष्टिः - PUṢṬIḤ.

Nourishment. It is she who nourishes the JIVA - 'ANNAṀ BRAHMETI VYAJĀNĀT.' (Tai-Up). 'know food as BRAHMAN'

445. मतिः - MATIH.

Mind.

446. धृतिः - DHṚTIḤ.

Fortitude. (DHṚTIḤ - MATIH.........PRAJNĀNASYA NĀMADHEYĀNI. 'DHṚTIH AND MATIH' are the names of PRAJÑĀNA (Iśa-Up.).

447. शान्तिः - S'ĀNTIH.

Peace.

448. स्वस्तिमती - SVASTIMATĪ.

Reality of realities; Ultimate reality (Br. Up) 2-1-20, Also immortality.

449. कान्तिः - KĀNTIḤ.

Light or Radiance.

450. नन्दिनी - NANDINI.

One who enjoys, (the bliss), i.e., PRAJÑĀNAṀ of (Śruti). PRAJÑĀNAM BRAHMA-or the name of GANGĀ.

451. विघ्ननाशिनी - VIGHNA-NĀS'INĪ.

Clears all obstacles in the way of true knowledge of the devotees.

452. तेजोवती - TEJŌVATĪ.

The light that is the basis or the effulgence of the sun and moon. Sruti : (Brihad-Up.).

"YETASMIN KHALVAKṢARE GĀRGI, SŪRYĀCANDRAMASAU VIDṚTAU TIṢṬHATAḤ"

Imperishable Brahman or Reality is the basis of the sun and the moon.

453. त्रिनयना - TRI-NAYANĀ.

Three-eyed i.e. Sun, Moon and Fire are Her eyes in Virāt Svarūpa, or Her cosmic form. Or 'Nayana' means the path and the name means the three paths to Reality. i.e. 'Sravaṇa', 'Manana' and 'Nididhyāsana' i.e. hearing, thinking and concentration.

454. लोलाक्षीकामरूपिणी - LŌLĀKṢI-KĀMARŪPIṆI.

Bewitches even women by Her beauty or She is the form of desire in women.

455. मालिनी - MĀLINI.

Wearing a garland. The alphabet from 'Aa' to 'Ha' is the form of Her garland and 'Kṣa' is the Meru or the mount of the garland. Hence the name.

456. हंसिनी - HAMSINI.

Female swan. The expiration and inspiration together is called 'Hamsa-Mantra' or Ajapā-mantra. Also some Sanyāsins are called Hamsas. She is one with them.

457. माता - MĀTĀ.

Mother. Same as Śri-Mātā.

458. मलयाचलवासिनी - MALAYACALA-VĀSINI.

Resides in Malaya Mountain in the South. She is known as Bhagavati (Malaya).

459. सुमुखी - SUMUKHI.

Having beautiful face (Shining with wisdom).

460. नलिनी - NALINI.

Lotus. Since Her eyes, face, feet and hands resemble a lotus flower, she is named so. Or it means Gaṅgā.

461. सुभ्रूः - SUBHRUḤ.
Having auspicious eye-brows.

462. शोभना - S'ŌBHANĀ.
Beautiful.

463. सुरनायिका - SURANAYIKĀ.
Leader of Gods.

464. कालकण्ठी - KĀLA KAṆṬHI.
Wife of Kālakaṇṭha i.e., S'iva or having blue throat. According to Linga-Purāna, S'īva created Kāla-Kaṇṭhi to destroy Dārukāsura.

465. कान्तिमती - KĀNTIMATI.
Full of effulgence. Cf. Kaṇṭhi.

466. क्षोभिणी - KSHOBHIṆI.
One who agitates.

By Her agitating the mind of śiva (Consciousness)
1. Creation ensued. (Cf. Introduction).
2. When Her mind was agitated by the will to create, innumerable energies were created.

"Kimcit Kṣubhita"—Yoga Vāṣiṣṭha (Cf., Introduction.

467. सूक्ष्मरूपिणी - SŪKṢHMA-RŪPINI.
Subtle.

"Sukṣmāt Sukṣmataram Nityam'" (Kaṭha-Up.).—'Minuter than the minutest Eternal.

468. वज्रेश्वरी - VAJRĒS'VARĪ.
The 6th of the Nityā deities or the Avyakta-Svarupa in the śri-Cakra. She is one of the three Deities occupying the angles of the innermost triangle in S'ri-Cakra.

469. वामदेवी - VĀMADĒVI.
Wife of Vāmadeva i e., Siva; or the left part of S'iva as Ardhanāriśvara.

470. वयोऽवस्थाविवर्जिता - VAYŌVASTHĀ-VĪVARJITĀ.
Ageless.

471. सिद्धेश्वरी - SIDDHES'VARI.

The ruler of the Siddha (liberated).

There is a Deity of the name in Benaras.

472. सिद्धविद्या - SIDDHA-VIDYA.

Mantras like 'S'rī-Bāla, 'Śrī-Pañcadaśī' 'S'riṣodaśi' known by the name S'rī-Vidyā. These Mantras are auspicious to all and they are Her form.

473. सिद्धमाता - SIDDHA-MĀTĀ.

She is the Mother 'Siddha'.

As Mother She is always ready 'Samsiddha' to protect Her devotees.

474. यशस्विनी - YAS'ASVINI.

Glorious.

The following 62 Names elaborately describe Her Seven forms in Cakras from 'Mulādhāra' to 'Sahasrāra'.

Śri Lalita according to the Yoginī-Nyāsa has a distinct form in each Cakra having distinctive faces, weapons, attendants, favourite delicacy of food and a place in the various dhātus of the body. She evolves from the subtlest Śiva state to the grossest Pṛthvi state as she descends from Sahasrāra to Mulādhara in the body. The devotees who are advanced in their sādhana with Her Grace can experience Her various forms in these Cakrās as a result of Antaryāga. Śrī Śaṁkara has very beautifully described Her forms in these Cakras in Saundarya-Laharī from S'lokas 36 to 41 and also in the 9th śloka.

475. विशुद्धिचक्रनिलया - VIS'UDDHI-CAKRA-NILAYĀ.

Dwelling in the Viśuddha Padma of 16 petals.

476. आरक्तवर्णा - ĀRAKTA VARṆĀ.

Blood-red.

477. त्रिलोचना - TRILŌCANĀ.

Three-eyed.

478. खट्वाङ्गादिप्रहरणा - KHATVĀNGĀDI-PRAHARAṆĀ.

Having as weapon a club with a human skull at its end.

479. वदनैकसमन्विता - VADANAIKA-SAMANVITĀ.

Having one face.

480 पायसान्नप्रिया - PĀYASĀNNA-PRIYĀ.

Loves milk and rice.

481. त्वक्स्था - TVAKSTHĀ.

Situated in the skin tissue.

482. पशुलोकभयंकरी - PASU-LŌKA-BHAYAṀKARI.

Frightful to the Paśus i.e., to those bound down by bonds of ignorance etc. and who consequently do not perceive Her identity with every created thing but find a difference between Her-self and one-self. 'Dvitīyādvai Bhayam Bhavati' 'duality is fearful'.

'Anyōsā-Vanyōha-masmīti Na Sa Veda Yathā Paśuriti': He is a beast (i.e. Paśu) who makes a difference between himself and the Object of his worship. (Brih. Up. 1—4).

483. अमृतादिमहाशक्ति संवृता - AMṚITĀDI-MAHĀ-ŚAKTI SAMVṚTA.

Surrounded by energies such as Amṛta who are seated in the sixteen petals of the Viśuddh-Padma. They are 'Amṛtākarṣiṇi' to 'Akṣara' who are Her hand-maiden.

484. डाकिनीश्वरी - ḌĀKINISVARĪ.

The form 'Dākinisvari' resides in the viśuddha-Cakra.

485. अनाहताब्जनिलया - ANĀHATĀBJA-NILAYA.

She dwells in the Anāhata-Cakra near the heart as 'Rākiṇī'.

486. श्यामाभा - ŚYĀMĀ-BHĀ.

Blue black in colour or like a girl aged 16 years.

487. वदनद्वया - VADANA-DVAYĀ.

Has two faces.

488. दंष्ट्रोज्ज्वला - DĀMṢTROJJVALĀ.

Luminous with tusks.

489. अक्षमालादिधरा - AKSAMĀLĀDI-DHARĀ.

She wears in Her hands a rosary of beads or Akṣamālā means Garland of Letters from 'A' to 'Kṣa' which contain all Mantras.

490. रुधिरसंस्थिता - RUDHIRA-SAṀSTHITĀ.

She resides in the tissue of blood.

491. कालरात्र्यादि-शक्त्यौघवृता - KĀLARĀTRYĀDI - SAKTYAUGHĀ-VṚTĀ.

Surrounded by 'S'aktis' like 'Kālarātri'. They are twelve from Kālarātri to Ṭamkāri seated in the petals of 'Anāhata-padma.

492. स्निग्धौदनप्रिया - SNIGDHAUDANA-PRIYĀ.

Fond of rice and ghee.

493. महावीरेन्द्रवरदा - MAHĀ-VIRĒNDRA-VARADĀ.

'Mahāvira' here means 'Trimurtīs' or 'Paramahamsās'. She grants boons to them. 'Indra' means the 'Jīva' who found his identity with the ultimate Reality (Ait. Up. 1-3-14.) So Vīrendra means 'Paramahamsa' who experiences the Turīya state.

494. राकिण्यम्बास्वरूपिणी - RĀKIṆYĀMBĀ-SVARŪPIṆI.

Having the form of Mother 'Rakiṇī'.

495. मणिपूराब्जनिलया - MAṆIPURĀBJA-NILAYĀ.

She has Maṇipūra-Padma as Her abode near the navel. This Padma has ten petals.

496. वदनत्रयसंयुता - VADANA-TRAYĀ-SAMYUTĀ.

Has three faces

497. वज्राधिकायुधोपेता - VAJRĀDIKĀYUDHŌPETA.
Equipped with weapons like diamond or thunder-bolt, the weapon of Indra.

498. डामर्यादिभिरावृता - DĀMARYADIBHIRĀVṚTĀ.
Surrounded by ten Yoginis like 'Dāmarī'.

499. रक्तवर्णा - RAKTA-VARNĀ.
Crimson.

500. मांसनिष्ठा - MĀṀSA-NIṢTHA.
Resides in the tissue of flesh.

501. गुडान्नप्रीतमानसा - GUDĀNNA-PRITA-MĀNASĀ,
Fond of rice mixed with jaggery.

502. समस्तभक्तसुखदा - SAMASTA-BHAKTA-SUKHADĀ.
Gives happiness to everyone of Her devotees.

503. लाकिन्यम्बास्वरूपिणी - LĀKINYAṀBĀ-SVARŪPIṆI.
She is of the form of Mother 'Lākini'.

504. स्वाधिष्ठानाम्बुजगता - SVĀDHIṢṬHĀNAṀBUJA-GATĀ.
Resides in the six-petalled Svādhiṣṭhāna-Cakra, at the level of the sex organ. This name means 'Her-self resides' as 'Fire' in that Cakra.

505. चतुर्वक्त्रमनोहरा - CATURVAKTRA-MANŌHARĀ.
Bewitching with four faces.

506. शूलाद्यायुधसंपन्ना - ŚŪLĀDYĀYUDHA-SAMPANNĀ.
Equipped with trident and other weapons.

507. पीतवर्णा - PITA-VARṆĀ.
Yellow-coloured.

508. अतिगर्विता - ATI-GARVITĀ.
Very dignified.

509. मेदोनिष्ठा - MEDŌ-NIṢṬHĀ.
Residing in the fatty tissue.

510. मधुप्रीता - MADHU-PRĪTĀ.
Fond of honey.

511. बन्दिन्यादिसमन्विता - BANDINYĀDI-SAMANVITĀ.
Surrounded by Bandinī and others.

512. दध्यन्नासक्तहृदया - DADHYĀNNĀSAKTA-HṚDAYĀ.
Fond of curds and rice.

513. काकिनीरूपधारिणी - KĀKINĪ-RŪPA-DHĀRIṆI.
Assumes the form of ' Kakini '.

514. मूलाधाराम्बुजारूढा - MŪLĀDHĀRĀMBUJĀRUḌHA
She is mounted on the four-petalled ' Mūlādhāra-Padma ' at the level of the anus.

515. पञ्चवक्त्रा - PAÑCAVAKTRĀ.
Five-faced.

516. अस्थिसंस्थिता - ASTHĪ-SAM-STHITĀ.
Resides in the tissue of bone.

517. अङ्कुशादिप्रहरणा - AṄKUŚĀADI-PRAHARAṆĀ.
Having weapons like goad etc.

518. वरदादिनिषेविता - VARADĀDI NIṢEVITĀ.
Served by Varadā and other Yoginīs.

519. मुद्गौदनासक्तचित्ता - MUDGAUDANĀSAKTACITTĀ-
Fond of rice and green-gram.

520. साकिन्यम्बास्वरूपिणी - SĀKINYĀMBĀ-SVARŪPIṆI.
Assumes the form of 'Sākinī'.

521. आज्ञाचक्राब्जनिलया - ĀJÑĀ-CAKRĀBJA-NĪLAYĀ,
Resides in the two-petalled Ājñā-cakra. Residing in this Cakra, she controls various organs (Indriyas). Hence, it is known as Ājñā-Cakra' situated between the eye-brows.

522. शुक्लवर्णा - ŚUKLA-VARṆĀ.
White in colour.

523. षडानना - ṢAḌĀNANĀ.

Six faced.

524. मज्जासंस्था - MAJJĀ-SAMSTHĀ.

Resides in the brain tissue.

525. हंसवतीमुख्यशक्तिसमन्विता - HAMSAVATI - MUKHYA-S'AKTI-SAMANVITĀ.

Accompanied by powers like 'Hamsavatī'. Hamsavati means respiration. At this Padma, there are energies controlling respiration.

526. हरिद्रान्नैकरसिका - HARIDRĀNNAIKA-R'ASIKĀ.

Likes rice with turmeric.

527. हाकिनीरूपधारिणी - HĀKINĪ-RŪPA-DHĀRIṆI.

Assumes the form of Hākinī in this Cakra.

528. सहस्रदलपद्मस्था - SAHASRA-ḌALA-PADMASTHĀ.

Residing in the thousand-petalled lotus.

529. सर्ववर्णोपशोभिता - SARVA-VARṆŌPA-ŚOBHITĀ.

Beautiful with all hues. Or it means lovely with all the letters from 'A' to 'Kṣa'.

530. सर्वायुधधरा - SARVĀYUDHA-DHARĀ.

Possesses all weapons.

531. शुक्लसंस्थिता - ŚUKLA-SAMSTITĀ.

Resides in the tissue of seed as 'Ojas'.

532. सर्वतोमुखी - SARVATŌMUKHĪ.

Facing all sides.

533. सर्वौदनप्रीतचित्ता - SARVAUDANA-PRITA-CITTĀ.

Fond of all foods.

534. याकिन्यम्बास्वरूपिणी - YĀKIṆYĀBĀ-SVARŪPIṆĪ.

Assumes the form of Yākini.

The names from 'Vajreśvarī' to 'Anuttamā' are considered very important since they describe in

detail the seven tissues, the seven cakras and a detailed account of their presiding Deities and their Naivedyas, and the Yoginis or attendants and the NAMA aspect of Reality as letters of the alphabet or Mātṛkā from 'A to Kṣa'. They also represent the seven planes of consciousness, of lokas and also the various stages of the embryo, in the womb of the mother.

535. स्वाहा - SVĀHĀ.

One's own or Divine speech, or words used in the sacrificial oblation. Also presiding Deity of Māhēśvari-Pīṭha.

536. स्वधा - SVADHĀ.

One's own house i.e., the abode of Brahma. Svāhā and Svadhā are the two wives of 'S'iva' in the form of Agni or Power. Hence, aspects of S'akti.

537. अमतिः - AMATIḤ or MATĪH.

Means 'Avidya' or 'Avyakṭa' when the Buddhi or Mati is not yet created.

538. मेधा - MEDHĀ.

i.e., Buddhi. Presiding Deity in Kashmir.

539. श्रुतिः - ŚṚUTI.

S'ṛuti is the revelation through the organ of hearing or Vēda-Mātā.

540. स्मृतिः - SMṚTIḤ

Code of conduct such as laws of 'Manu'.

541. अनुत्तमा - ANUTTAMĀ.

The supremest. 'Na tvatsamoSstyabhyadikaḥ KutoSnyoḥ'. None superior or equal to you (Bhagavad Gita 11-43.)

542. पुण्यकीर्तिः - PUṆYA-KĪRTIH.

Her famous stories and descriptions confer merit on Her devotees.

543. पुण्यलभ्या - PUṆYA-LABHYĀ.

Attained by the meritorious or righteous. She is worshipped as a result of good actions in previous

births. It is said that for a devotee of Śrī-Lalitā, it is his last and final birth, before Mokṣa.

544. पुण्यश्रवणकीर्तना - PUNYA-S'RAVAṆA-KĪRTANĀ.

Mere hearing and singing Her greatness, is meritorious.

545. पुलोमजार्चिता - PULŌMAJĀRCITĀ.

Pulomajā is 'śacī' the wife of Indra. When Indra was expelled from 'Svarga' by Nahuṣa, S'acī worshipped S'rī-Tripura-sundarī initiated by 'Deva-Guru' and got the Kingdom of 'Svarga' of her husband, back.

546. बन्धमोचनी - BANDHA-MŌCANĪ.

Releases bonds of samsāra and gives liberation, dispelling ignorance which binds down the devotee.

547. बर्बरालका - BARBARĀLAKĀ.

Having permanent wave of hairs enhancing her beauty. This name is read also as 'Bandhurālakā' meaning thick-haired.

548. विमर्शरूपिणी - VIMARŚA-RŪPIṆĪ.

Of the form of discrimination between the real and the unreal means the power of 'Śiva' as the first movement of objectivisation which creates the universe of our senses of name and form. Cf. The 2nd Sutra of Sri Kama-Kalavilasa in the Introduction.

549. विद्या - VIDYĀ.

Knowledge of Mantra that leads to liberation. Refer to the name 'Vidyāvidyā svarūpiṇi'.

550. वियदादिजगत्प्रसूः - VIYADĀDI-JAGAT-PRASŪḤ.

Mother who delivers the universe consisting of elements or categories such as 'Ākāśa' etc. "Ātmana Ākaśaḥ sambhūtaḥ" From Atma was born the space. (Tai-Up.)

551. सर्वव्याधिप्रशमनी - SARVA-VYĀDHI-PRAS'AMANĪ.

Cures all diseases of mind and body.

552. सर्वमृत्युनिवारिणी - SARVA-MṚTYU NIVĀRAṆI.

Destroys all forms of death. (Cf. S'vet. Up. 4-15, Kaṭha. Up. 3-15.)

553. अग्रगण्या - AGRA-GANYĀ.

Primordial. Cf. Ait. Up. 1-1, also Introduction.

554. अचिन्त्यरूपा - ACINTYA-RŪPĀ.

Form inaccessible to thought since mind, the instrument of thought, is Her creation.

555. कलिकल्मषनाशिनी - KALI-KALMAṢA-NĀS'INI.

Destroys the sins perpetrated in this Kali age. The mere remembrance of the lotus-feet of Śrī Lalitā destroys all sins done knowingly or unknowingly and is the well-known act of penitence for such sins. (Br. Purna.)

556. कात्यायनी - KĀTYĀYANĪ.

The daughter of the sage Kata.—One who combines the tejas or effulgence of all the Devas—the presiding Deity of Odyāṇa-Pīṭha.

557. कालहन्त्री - KĀLAHANTRĪ.

The destroyer of time.

558. कमलाक्षनिषेविता - KAMALĀKṢA NIṢEVITĀ.

Worshipped by Śrī Mahā-Viṣṇu,

559. ताम्बूलपूरितमुखी - TĀMBŪLA-PŪRITA-MUKHĪ.

Mouthful of red betel juice. Refer name 26. The esoteric meaning of this name is that She will be always uttering the great Mantras.

560. दाडिमीकुसुमप्रभा - DĀDIMĪ.KUSUMA-PRABHA.

Brilliantly red, like the flower of the pomegranate. This name and the above indicate Her immersion in Brahmānanda.

561. मृगाक्षी - MṚGĀKṢĪ.

Eyes beautiful like those of a fawn.

562. मोहिनी - MŌHINI.

Bewitching.—creates illusion to all including Śiva. Mohinī-Svarūpa-Viṣṇu who emerged after churning of the Ocean of Milk (Consciousness) produced illusion even to Śiva.

563. मुख्या - MUKHYĀ.

The first one; "Ahamasmi Prathamajā"—I am the first born. (Tai. Up.) 3. 10. 6.

564. मृडानी - MṚḌĀNI.

Queen of Mṛḍa or Śiva.

565. मित्ररूपिणी - MITRA-RŪPIṆĪ.

Of the form of a friend or the Sun.

566. नित्यतृप्ता - NITYA-TṚPTA.

Ever pleased.

567. भक्तनिधिः - BHAKTA-NIDHIḤ.

Treasure-house of a devotee who can always draw on Her kindness.

568. नियन्त्री - NIYANTRĪ.

Who lays down the law and rules.

569. निखिलेश्वरी - NIKHILEŚVARĪ.

Queen of all.

570. मैत्र्यादिवासनालभ्या - MAITRYĀDI-VĀSANĀ-LABHYĀ.

Can be attained through good tendencies like 'Maitrī'; 'Maitri-Muditā-Karuna Upēkṣānām Sukha-Duḥkha-Puṇyāpuṇya - Viṣayānām bhāvanat accitta Prasādanam' (Yoga-Sūtras). "Friendship with those who are happy without being envious, compassion with those who are suffering, gladness to see the righteous, overlooking or not mindful of the sinful. These four tendencies or Vāsanas contribute to clarity of mind." It is only such a mind that can have the God vision.

571. महाप्रलयसाक्षिणी - MAHĀ-PRALAYA-SĀKṢIṆĪ.

Witness of the great dissolution. When everything and even every god is destroyed, She alone

remained witnessing that process. 'Kalpopa-Samharaṇa............Sā Sākṣiṇī Vijayatē Tava-Mūrti-Rēkā.' Glory to your form, the lone witness to the dance of Siva at the destruction of the Kalpa (S'ri S'amkara's Mantra-Mātrkā-Stava). She is that aspect in everything known as Sākṣī Kalā which is indestructible. Every devotee becomes that after liberation or 'Mukti'.

572. पराशक्तिः - PARĀ-S'AKTIḤ.

The ultimate power. Vasiṣṭha-Samhitā says: "That there are nine tissues in the body and the 10th tissue in it which vitalises the other nine is called (Parā-Sakti). ' Parāsya-Śakthir Vividhiva Śrūyate '—(Śvet. Up. 6-8). Many are the forms of this ultimate power."

"YASYA YASYA PADĀRTHASYA
YĀ YĀ S'AKTI RUDĀHṚTA.
SĀ SĀ VISVĒS'VARĪ DĒVI
S'AKTAḤ SARVŌ MAHĒSVARAḤ.
S'AKTIMANTAḤ PADĀRTHĀ YĒ
TĒ VAI SARVA-VIBHŪTAYAḤ.
PADĀRTHĒ S'AKTAYŌ YĀ YĀ-
STAMSTĀM GAURĪM VIDURBUDĀḤ".

The energy manifested in every matter is She, the power, the ruler of this Universe. The Great Lord possesses that power. Every matter that possesses the Power is S'iva and every power in matter is known as 'Gauri' by the wise-'—Liṅga Puraṇa.

573. परानिष्ठा - PARĀ-NIŚṬHĀ.

The ultimate state. The final stage of spiritual endeavour where all action ends up in pure knowledge i. e. in Turīyā State.' Śarvam Karmākhilam Pārtha Jnānē Parisamāpyatē,' Oh Pārtha, all actions end within pure knowledge. (Bhagavad Gita).

574 प्रज्ञानघनरूपिणी - PRAJÑĀNA GHANA-RŪPIṆĪ.

Solidified form of supreme wisdom. The state of consciousness where nothing else is experienced except Self.

"SA YATHĀ SAINDHAVA—GHANONANTARO-
SBĀHYAḤ KṚTSNŌ RASA
GHANA YĒVAIVAṀ VĀREYAMĀTMĀ-
SNANTROSBĀHYAH KṚTSNONTAḤ

Prajñāna Ghanah' Like the taste of salt in the sea is everywhere Prajnāna is all pervasive. (Bṛh. Up. 4-5-13.)

575. माध्वीपानलसा - MĀDHVĪ-PĀNALASĀ.

Intoxicated with the drinking of wine. This name the next one and names such as 432 and 510 create an erroneous impression that Śrī-Lalitā is fond of wine and that therefore the devotees also can drink This is against the entire Advaitic Philosophy which enjoins a rejection of basal animal appetites for attaining the Godhood.

When it is known that even an animal, if it is drunk, loses the little sense it has, it will be appreciated why its use is contra-indicated to the devotees of Śrī-Lalitā, who require the highest faculties of their mind to apprehend that great Śakti. These names obviously refer to the divine or spiritual inebriation and not actual spirituous intoxication. In the alternative, these are there to justify the Vāmamārga practices.

576. मत्ता - MATTĀ.

The attitude of intoxicated realisation of Brahman which makes the devotees unaware of the universe of name and form.

577. मातृकावर्णरूपिणी - MĀTṚKĀ-VARṆA-RŪPINI.

Of the form of the entire alphabet from 'A' to 'Kṣa' She is the spoken word Nāma formed out of

the letters, beginning from Vēdās. Some divide this name into 'Mātṛkā' and 'Varṇa rūpini' and take them as two names.

578. महाकैलासनिलया - MAHĀ-KAILĀSA-NILAYĀ.

Residing in the great Kailas—Mahā-Kailāsa means in S'rī-Cakra the innermost BINDU and in the body the 'Sahasrāra-Padma' below the Brahma-randhra.

579. मृणाल मृदुदोर्लता - MṚṆĀLA-MṚDU DORLATĀ.

Having arms soft as lotus stalks and like a creeper.

580. महनीया - MAHANĪYĀ.

Worshipful.

581. दयामूर्तिः - DAYĀMŪRTIH.

Embodiment of compassion towards Her devotees.

582. महासाम्राज्यशालिनी - MAHĀ-SĀMRAJYA-S'ĀLINĪ.

Empress of vast empire i.e of the universe. 'Mahā-Sāmrājya' means the rulership of 'Mahā-Kailāsa'.

583. आत्मविद्या - ĀTMAVIDYĀ.

The knowledge that gives the devotee, 'ĀTMA SĀKṢĀTKĀRA' as taught by 'Yājñavalkya' to 'Maitreyi' or the Mantra 'Aham' which is 'Ātma-svarūpa.

584. महाविद्या - MAHĀ-VIDYĀ

The great Mantra or the name of 'Vana-Durgā-Mantra

585. श्रीविद्या - S'RĪ-VIDYĀ.

Mantras such as 'S'rī Bāla', 'Pañca dasi', 'Ṣoḍasi' are called 'Śrī-Vidyā' and they are Her letter form. The Bīja 'S'ri' is important in Mantras which propitiate Her and hence, She is cālled 'S'rī-Vidyā.'

586. कामसेविता - KĀMASEVITA.

Propitiated by 'Kāma'; 'Kāma' here means S'iva' in His aspect of will to create, "So ऽKāmayata"

S'iva worshipped Her to fulfil His wish to create the Universe. Or Kāma that is 'Manmātha' according to 'Aruṇopaniṣad' having no body yet, propitiated Her and She, pleased with his devotion presented him with a sugar-cane bow and flowers as arrows with which he conquered the world.

587. श्रीषोडशाक्षरीविद्या - S'RĪ-ṢODAS'ĀKṢĀRĪ-VĪDYĀ.

The Mantra with sixteen letters i.e. S'ri-Rājarājeśvari-Mantra. There seems to be some confusion between this Mantra and the 'Hayagrīva-Māntra'. Śrī-Gauḍapādācārya examines this and states it refers to S'rī-Devi only.

588. त्रिकूटा - TRIKŪṬĀ.

The Mantra Pancadaśī has three groups of letters or kūṭās viz., 'Kāmarāja-kūṭa' 'Vāgbhava-kūṭa' and 'Sakti-kūṭa'.

589. कामकोटिका - KĀMAKOṬIKĀ.

Having the status of 'Kāma' or 'S'iva'.

590. कटाक्षकिंकरीभूतकमलाकोटि सेविता - KAṬĀKṢAKIṀKARIBHŪTAKAṀALĀKOṬISĒVITĀ.

A look from Her eyes makes a crore of 'Lakṣmis' Her servants. That look has got so much power that it creates million forms of wealth to the devotees.

591 शिरःस्थिताः - S'IRAḤSTITĀ.

She dwells inside the head near Brahmarandhra as the seat of the lotus feet of Guru.

592. चन्द्रनिभा - CANDRANĪBHA.

Luminous like the moon. In Sahasrāra-Padma, She, in the form of a Moon, sheds Her effulgence.

593. फालस्था - PHĀLASTA.

She dwells in the forehead as 'Bhuvaneśvari Bija' 'Hrim' and should be meditated accordingly.

594. इन्द्रधनुःप्रभा - INDRA-DHANU-PRABHĀ.

Shining with the rain-bow hues. She has to be

meditated upon as shedding the seven colours of the rainbow.

595. हृदयस्था - HṚDAYASTHĀ.

Seated in the heart. 'HṚDAYA' is the seat of the 'Devī' as 'Kāmarāja-bīja'. S'rī-Ramaṇa-Maharshi, and many sacred texts teach us that the seat of the soul in our body is near the heart a little to the right of it. Many devotees contemplate Her as seated in the heart, that is 'Anāhata-Padma.' The Parā-Bīja of a mantra is also known as Hṛdaya. S'ri-Devi resides in that, i.e., She is the life and power of the mantra.

596. रविप्रख्या - RAVI-PRAKHYĀ.

Effulgent like the sun.

597. त्रिकोणान्तरदीपिका - TRIKOṆĀNTARA-DĪPIKĀ.

The light inside the triangle. The 'Bindu' inside the first triangle in S'rī-Cakra.

Mūlādhāra & Svādhiṣṭhāna are called Agni-maṇḍala; Maṇipūra & Anāhata are called 'Ravi-maṇḍala'; Viśuddha & Ājñā are called Candra-maṇḍala; Sahāsrāra is called 'Uttamā-Candra-Māṇḍala'.

598. दाक्षायणी - DĀKṢĀYANĪ.

Daughter of 'Dakṣa' i.e.. the wife of Śiva.

599. दैत्यहन्त्री- DAITYA-HANTRĪ.

Slayer of Asurās like 'Bhaṇḍa'. Destroyer of evil forces in Man,

600. दक्षयज्ञविनाशिनी - DAKṢA-YAJÑA-VINĀŚINĪ.

The destroyer of the sacrifice of 'Dakṣa', which was performed in defiance of Her Lord S'iva. So she destroys all attempts and forces that defy S'iva or God-head or 'atheistic acts'.

601. दरान्दोलितदीर्घाक्षी - DARĀNDOLITA-DĪRGHĀKṢĪ.

Having long eyes moving faintly.

602. दरहासोज्ज्वलन्मुखी - DARA-HĀSOJJVALAN-MUKHĪ.

Ecstatic with a smiling face, as a sign of Her inner bliss.

603. गुरुमूर्तिः - GURUMŪRTIḤ.

Of the form of Guru. Every Guru is S'rī-Lalitā Herself. There is no distinction between Guru and Devatā, the object of worship. If a devotee is intensely and unswervingly devoted She Herself teaches him and leads him to the highest state of liberation.

604. गुणनिधिः - GUṆA-NIDIḤ.

The treasury of guṇas like sattva etc. The fountain-head 'Avyakta' from which flow the three guṇas 'sattva' 'rajas' and 'tamas', the material from which the universe is built according to 'Sāṁkhya' philosophy.

605. गोमाता - GOMĀTĀ.

Mother of cows- 'Go' means rays. Hence this name means Sūrya. 'Go' also signifies 'Speech.' Hence She is Vēda-Mātā or source of speech, or 'S'abda-Brahman'.

606. गुहजन्मभूः - GUHA-JANMA-BŪḤ.

Mother of 'Guha' i.e., Subrahmaṇya. Refer name 442.

607. देवेशी - DĒVĒS'I.

The Queen of devās. i.e., the ruler of all divine forces.

608. दण्डनीतिस्था - DAṆḌA-NĪTISTHĀ.

Resides in the penal law. By punishing sinners She corrects them and turns them into righteous paths.

609. दहराकाशरूपिणी - DAHARĀKĀS'ARŪPIṆI.

'Daharākāśa' is the space inside the lotus of the heart. She is of that form. i.e., She dwells there.

610. प्रतिपन्मुख्यराकान्ततिथिमण्डलपूजिता - PRATIPANMU - KHYA-RĀKĀNTA-TIDIH-MAṆDALA-PŪJITĀ.

The 15 phases of the Moon from 'Pratipat' to 'Pūrṇima' are Her manifestations. She is worshipped as 15 Nityas from 'Kāmēśvari' to 'Citrā' to whom the 15 phases of the Moon correspond.

611. कलात्मिका - KALĀTMIKĀ.

One with Kalās :—

1. Kalā here means rays. The 16 Candra-kalās, 10 Agni-Kalās & 24 Sūryakalās are Her so many manifestations.
2. Kalā also means letters from 'A' to Kṣa'.
3. Kalā is also an aspect of 'Jīva' in the four states such as 'Jāgrat' etc.
4. According to 'Aruṇopaniṣad' there are 360 Kalās or rays that emanate from Her feet. All these are so many aspects of the primordial power.
5. Kalā also means Arts.

612. कलानाथा - KALĀNĀTHĀ.

The Queen of all 'Kalās.'

613. काव्यालापविनोदिनी - KĀVYĀLĀPA-VINODINI.

Enjoys literary discourses.

614. सचामररमावाणीसव्यदक्षिणसेविता - SACĀMARA-RAMĀ-VĀṆĪ-SAVYA-DAKṢIṆA-SĒVITĀ.

Śrī-Lakhmi and Śrī Sarasvatī are at Her service on either side with 'Cāmaras' i.e. fans made of the hair of Cāmari-Mṛga to give Her cool breeze.

615. आदिशक्तिः - ĀDI-S'AKTIḤ.

Primal power being the first cause. Refer 'Kāma-kalā-vilāsa' 2nd Sūtra and Introduction.

616. अमेया - AMĒYĀ.

Immeasurable as there is nothing outside Her to measure her.

617. आत्मा - ĀTMĀ.

Here Atmā stands for individual soul 'Jīva.' 'Ātmā' who dwells in all beings is referred in the next name, meaning 'Paramātmā.'

618. परमा - PARAMĀ.

Ultimate. Means 'Paramātmā' the cosmic soul. Brahma is stated to have four aspects "Pradhāna, puruṣa, vyakta, Kāla" (1) unmanifested, (2) puruṣa, (3) manifested, and (4) Kāla i.e. time. Parama here means beyond these four aspects of Brahma.

619. पावनाकृति - PĀVANĀKṚITIḤ.

Sacred form. The purest which washes out all sin.

620. अनेककोटिब्रह्माण्डजननी - ANĒKA-KOṬI-BRAHMĀṆḌA-JANANĪ.

Mother of many millions of universes. A creation of Her, the mind, creates the Universe and its Will.

621. दिव्यविग्रहा - DIVYA-VIGRAHĀ.

Divine form, or 'Vigrahā' means battle. Thus She represents the battle of the Divine forces against forces that are 'Asuri' or evil.

622. क्लींकारी - KLĪMKĀRĪ.

She creates the letter 'Klīm' i.e. Kāmarāja-Bīja or She is the personification of that letter.

623. केवला - KĒVALĀ.

The pure Brahman, absolute and undifferentiated by any of the three forms of difference i.e. Svagata, Sajātīya and Vijātīya. While the 'Kāmarāja-Bīja,' 'Klīm' helps the devotee to obtain the first three Puruṣārthās, Kāmakalā Or 'Īm' takes the devotee to 'Mokṣa.'

624. गुह्या - GUHYĀ.

Hidden in the guha or cavity of the Antahkaraṇa and Panca-Kośas and therefore difficult to perceive. Hence, secret.

625. कैवल्यपददायिनी - KAIVALYA-PADA-DĀYINI.

She confers on the devotees the pure, undifferentiated state of Kaivalya. Yogasūtra 4, Chapter 33 describes 'Kaivalya' as the establishment in its own nature of the power of consciousness. The devotees of Kāmakalā who find no distinction between the object of worship 'Devatā' and the individual 'Self' attain the state of 'Kaivalya-Pada' or the state of 'Brahman.'

626. त्रिपुरा - TRI-PURĀ.

Before the three. There are many 'triads.' Trimūrties, Triguṇas, three worlds, three states of Jīva, three S'ariras etc. She is antecedent to all these triads being the creatrix of all of them.

627. त्रिजगद्वन्द्या - TRI-JAGAD-VANDYĀ.

Worshipped by the three worlds. i.e. Svarga, Martya and Pātāla.

628. त्रिमूर्ति - TRI-MŪRTIH.

Of three forms of 'Brahma, Viṣṇu and S'iva' or Icchā, Jñāna and Kriyā or Vāma, Jyēṣthā and Raudrī.

629. त्रिदशेश्वरी - TRI-DAŚESVARĪ.

'Tri-daśa' means Devas. She is their ruler or S'rī-Kalyāṇānanda-Bhārati divides this name into 'Tridaśa' and Īśvarī. 'Tridaśa' means the three states of 'Jīva' such as 'Jāgrat' etc. and 'Iśvarī' means their Ruler.

630. त्र्यक्षरी - TRYAKṢARĪ.

Of three syllables; means the three 'Mantrākṣarās' 'Vāgbhava' 'Kāmarāja' and 'S'akti-Bījas' or

the 'Three Bījas' of 'S'rī-Bālā-Tripura-Sundarī-Vidyā' or according to 'Gaudapāda-Sūtras' 69 and 70 it means the 'Mantras' 'S'uddha-Vidyā' and 'Kaumari.'

631. दिव्यगन्धाढ्या - DIVYA-GANDHĀḌHYĀ.

Rich with celestial perfumes such as Hari-candana.

632. सिन्दूरतिलकाञ्चिता - SINDŪRA-TILAKĀÑCITĀ.

Adorned with red 'Sindūra' mark on the fore-head.

633. उमा - UMĀ.

'U' means young one, 'Ma,' don't. When as the daughter of Himavān, She was going to the forest to perform penance to attain 'Śiva' as Her husband, Her parents warned Her not to embark on such a severe penance. Hence the name. It is the form in which according to Kēnōpaniṣad Indra and other gods perceived 'Śrī-Mātā.' Umā contains the same syllables as the Praṇava 'AUM', hence She is 'Praṇava-Svarūpa. Umā is also known as 'Indu-Kalā' in which form She resides in the hearts of all beings.

634. शैलेन्द्रतनया - S'AILENDRA-TANAYĀ.

Daughter of the King of mountains.

635. गौरी - GAURI.

Golden hued. 'Śaṅkha-Kundēndu-Varṇa Cētyētō Gourīti Sā Smṛti'; known as Gauri since She is coloured like 'S'ankha' and 'Kunda' (Devi Purana).

636. गन्धर्वसेविता - GANDHARVA-ŚEVITĀ.

Gandharvas serve Her. 'Gandharvas' here mean 'Devas' like 'Indra' who worship Her for Brahmajnana' or She is attended by celestial songsters.

637. विश्वगर्भा - VIŚVA-GARBHĀ.

The entire universe is within Her as She is the Mother of the universe.

638. स्वर्णगर्भा - SVARṆAGARBHĀ.

She is the Mother of Varṇas, Bījas, letters, and Vedas.

639. अवरदा - AVARADĀ.

Who kills Asuras, or who has shining teeth. Kalyāṇānanda Bharati reads this name as 'Varadā' giver of boons.

640. वागधीश्वरी - VAGADHIŚVARĪ.

Ruler of the 'Vak' or the 'Word.'

641. ध्यानगम्या - DHYĀNA-GAMYĀ.

To be attained by Dhyana or concentrated meditation. 'Dhyānayōgena Yōginām' attained by the 'Dhyana-Yoga of Yogis' (Bhagavad Gita).

642. अपरिच्छेद्या - APARICCHĒDYĀ.

Indivisible. Space, time and thought do not limit, or divide her.

643. ज्ञानदा - JÑĀNADĀ.

One who bestows knowledge. It is through Her Grace as Jñāna-Śakti, that a devotee attains 'Brahma Jñāna.' Through such a Brahma-Jñāna, he attains the content of the next name.

644. ज्ञानविग्रहा - JÑĀNA-VIGRAHĀ.

The embodiment of Jñāna. Or Vigrahā means the extension i.e. of Consciousness. Here refer Introduction, 3rd Sutra of Kāmakalā-Vilāsa, describing the extension of consciousness.

645. सर्ववेदान्तसंवेद्या - SARVA-VĒDĀNTA-SAM-VĒDYĀ.

'Vedānta' is Upaniṣads. All Upaniṣads are there to make Her known.

646. सत्यानन्दस्वरूपिणी - SATYĀNANDA-SVARŪPIṆĪ.

Of the nature of Truth and Bliss.

647. लोपामुद्रार्चिता - LŌPĀMUDRĀRCITĀ.

'Lopamudrā' wife of 'Agasthya' is the 'Ṛṣi' of 'Pañca-Daśī-Mantra'; she worshipped 'S'ri-Mātā' with that mantra. Hence the name. This also proves that women who are 'Dharmapatnis' are competent to have initiation into 'Pañcadasī-Mantra.' There is a popular but erroneous impression that 'Śri-Vidyā' is not for women. This name removes that impression.

648. लीलाक्लृप्तब्रह्माण्डमण्डला - 'LĪLĀ - KḶPTA - BRAHMĀṆDA-MAṆḌALĀ.'

She creates the galaxy of universes for Her pleasure. 'Tasya S'akti-Samullāsa-Mātram Jagaditi Sthitam' By the pleasure of His power universes exist. (Jnana Vāśiṣtam.)

649. अदृश्या - ADṚŚYĀ.

Unseen. All things seen are Her creation. She is the power behind the things seen i.e. Nama and Rūpa. She is beyond the organs of sight "Where there is nothing else that can be seen." 'Yatra Nānyat Paśyati' (Chand. Up. 7, 24.) Almost the same meaning is conveyed by the next name.

650. दृश्यरहिता - DṚSYA-RAHITĀ.

Without any object of seeing. She is both the object and subject of seeing.

"ASTĪ BHATI PRIYAṀ RŪPAṀ
NA CETYAṀS'A PAÑCAKAṀ.
ĀDYAṀ TRAYAṀ BRAHMARŪPAṀ
JAGADRŪPAṀ TATO DVAYAṀ."

(Sarasvatī rahasyopaniṣad 58.)

There are five categories in all in the seen and the unseen. The first three i.e. 'Asti' 'Bhati' and 'Priyam' i.e. 'Sat' 'Cit' and 'Ānanda' comprise the unseen ultimate power 'Parā-śakti', behind the reality 'Jagat' which comprises the 'Prakṛti' of

'Nāma' and 'Rūpa.' The wise perceive the unseen stated above as the Ultimate.

651. विज्ञात्री - VIJNĀTRI.

She is the power behind all knowledge as 'Cit-S'akti' but distinct from the object of knowledge.

652. वेद्यवर्जिता - VEDYA-VARJITĀ.

There is nothing for Her to be known, because She is both the Knower and the Known. i.e. Kṣētra and Kṣētrajña.

653. योगिनी - YOGINĪ.

In the various 'Cakras' beginning from 'Mūlādhāra' there are many powers i.e. 'Yoginis' who are the various aspects of 'Parā-S'akti'; or 'Yoginī' means one who unites with 'S'iva', 'S'iva-śaktyā yuktaḥ', when united with S'iva. (1st S'loka of 'Saundaryalahari.')

654. योगदा - YOGADĀ.

One who gives Yoga or Union, of the individual soul 'Jīvātmā' with 'Paramātmā'; the 'Cosmic spirit'; the path-way of such a union is called Yoga. There are many paths such as (1) Mantra (2) Haṭha (3) Kuṇḍalinī or Laya and (4) The Rājayoga. S'rī-Māta as the ultimate power grants this union to the devotee.

655. योग्या - YOGYĀ.

The best. Whatever is supremely good or excellent is Her Vibhūti or aspect. (Refer Bhagavad Gita, Vibhūti-Yoga.)

656. योगानन्दा - YOGĀNANDĀ.

The bliss resulting from Yoga. The bliss of Turīya state. 'Ānando Brahmeti Vyajānāt' Know that Ānanda is Brahma—(Tai. Up.)

657. युगंधरा - YUGĀNDHARĀ.

'Yuga' means a pair, a cycle of time, or the axle-pin of a cart. She protects the chariot of the

universe by being its axle-pin or She is of the form of the pair 'S'iva-S'akti' or She is the form of the cycle of time.

658. इच्छाशक्तिज्ञानशक्तिक्रियाशक्तिस्वरूपिणी - ICCHAS'AKTI-JNĀNA-S'AKTI-KRIYĀ-ŚAKTI-SVARŪPIṆĪ.

The powers of Will, Knowledge and Action are Her forms. These are the forces that create and move the Universe. 'Vividhārambha - Kārinyaḥ Trijagad Tantra - Rajjavāḥ Icchādyaḥśaktayaḥ'. 'S'aktis' like Icchā or Will are the originators of all beginnings and the ropes that control the three Lokas.

659. सर्वाधारा - SARVĀDHĀRA.

The basis of all. i.e., of the universe of name and form.

660. सुप्रतिष्ठा - SUPRATIṢṬHĀ.

Well founded. 'Tasmin-Sarvaṁ Pratiṣṭhitaṁ'. In that is everything based. (Yoga Vāśiṣṭa.)

661. सदसद्रूपधारिणी - SADASAD-RŪPADHĀRIṆI.

She assumes the form of existence and non-existence. She is the source of this universe of name and form and the unseen cause behind it. 'Satyaṃ Cā Nṛtaṁ Ca, Satyamabhavaṭ' (Tai. Up.) Both reality and unreality emanated from the Ultimate reality. The power of illusion i.e., Māyā-Sakti who creates the illusion of the Universe.

662. अष्टमूर्तिः - AṢTAMŪRTIH.

Eight forms or eight manifestations. They are 'Lakṣmī'. 'Medhā" 'Dharā' 'Puṣṭi' 'Gaurī' 'Tuṣṭi' 'Prabhā' and Dhṛti' according to 'Śakti-Rahasya', or She has eight manifestations, i.e., Pañcabhūtas and sun, moon and Yajamāna, the Sacrificer.

663. अजाजैत्री - AJĀ-JAITRI.

One who conquers the unborn i.e., ignorance, Mūla-Prakṛti as supreme wisdom. Here 'Ajā' has the same meaning as in Śve. Up. 'Ajāmēkāṁ Lōhita.....'

664. लोकयात्राविधायिनी - LOKĀ-YATRĀ-VIDHĀYĪNI.

One who determines the life-cycle of the universe. Modern Science describes various states of the Universe, as De Sitter's universe and Einstein's universe.

665. एकाकिनी - EKĀKINI.

Alone. The unitary basis of the plurality of the universe.

666. भूमरूपा - BHŪMĀ-RŪPA.

Of the form of Bhūmā, the basis of all experience 'Yatra Nānyat Paśyati, Nānyat Śṛṇoti, Nānyat Vijānāti Sa Bhūmā' (Chan. Up. 7-24-1). Where nothing is seen, heard or known, that state of consciousness is 'Bhūmā'.

667. निर्द्वैता - NIRDVAITĀ.

Non-dual. Further explanation of the previous two names.

Duality is universe; She, as its basis is devoid of it.

668. द्वैतवर्जिता - DVAITA-VARJITĀ.

This is a forcible repetition of an assertion that the ultimate reality is beyond all duality, and the devotee must be able to transcend the ever presenting duality to reach that ultimate state.

669. अन्नदा - ANNADĀ.

The Giver of food. Here the word 'Anna' means the same as in (Tai.-Up.) 'Annāt-Puruṣaḥ, from Anna is Puruṣa born.' "Annam hi Bhutānāṁ Jyeṣṭhaṁ". Annam is primary one of all categories since it sustains life and consciousness.

670. वसुदा - VASUDA.

Giver of wealth. 'Lakṣmīm anapagāminīm, Yasyaṁ Hiraṇyam Vindēyaṁ' (Śrī Śukta.). By praising Lakshmī the indestructible we attain gold and riches,

671. वृद्धा - VṚDDHĀ.

Oldest. Since everything is created by Her.

672. ब्रह्मात्मैक्यस्वरूपिणी - BRAHMĀTMAIKYA-SVARŪPIṆĪ.

She is the union of Brahma with Ātmā i. e.. of the Individual soul with the Cosmic soul. She is the great culmination which is the content of Mahā-Vākyas such as 'Aham Brahmāsmi' and great Mantras like 'Saham'.

673. बृहती - BṚHATĪ.

Huge. Immense. Vide Taittiṛyāraṇyaka 'Ṛtam Bṛhat' the immense truth. There is also a 'Sāma' called 'Bṛhat' Sāma mentioned in BhagavadGītā. (10-35) This name may mean that.

674. ब्राह्मणी - BRĀHMAṆĪ.

Wife of a Brahmin. 'S'iva' according to 'Kūrma-Purāṇa' is Brāhmin and his wife is Brāhmaṇi.

675. ब्राह्मी - BRĀHMĪ.

Wife of Brahma. i. e., Sarasvatī, the Goddess of speech.

676. ब्रह्मानन्दा - BRAHMĀNANDĀ.

The bliss of Brahma. There are various grades of Ānanda or bliss and Brahmānanda is the highest of them. See name 365.

667. बलिप्रिया - BALI-PRIYA.

'Bali' means:—

1. The strong who can conquer the desires.

2. Sanskrit language according to S'rī-Kalyāṇānanda-Bhāratī.

3. Articles of worshipful offering. She is fond of all these.

678. भाषारूपा - BHĀṢĀ-RŪPĀ.

She is the form of language. She is praised in every language such as Sanskrit, Prakrit etc. or She is the content of all languages.

679. बृहत्सेना - BṚHATSĒNA.

Having huge armies, or energies. See name 65.

680. भावाभावविवर्जिता - BHĀVĀBHĀVA-VIVARJITĀ.

Bhāva is the existence of the universe of name and form. Abhāva is non-existent such as the son of a sterile woman. She is beyond both these categories.

681. सुखाराध्या - SUKHĀRĀDHYĀ.

Can be worshipped comfortably without putting the body to great strain, by Antaryāga or internal worship, or by Jnāna-Mārga.

682. शुभकरी - S'UBHAKARĪ.

The beneficent. The greatest good is the realisation of the ultimate and She grants that to devotees.

683. शोभनासुलभागतिः - S'OBHANĀ-SULABHĀ-GATIḤ.

The easiest path to self-realisation. Some commentators divide this name into three names i.e., śobhanā, Sulabhā and Gatih.

684. राजराजेश्वरी - RĀJARĀJĒS'VARI.

Rājas are the eight Dikpālakas and their overlords are Trimurtis, Brahma, Viṣṇu and Maheśvara. She rules over these overlords.

685. राज्यदायिनी - RĀJYADĀYINI.

Bestower of dominion. Here dominions are not of the earth only, but spiritual realms also like Vaikuṇṭha and Kailāsa.

686. राज्यवल्लभा RAJYĀVALLABHĀ.

The Dominions mentioned in the last name are in Śrī-Cakra. She delights in ruling over them and supervising their functions of creation, preservation and destruction.

687. राजत्कृपा - RĀJATKṚPĀ.

Effulgent with kindness.

688. राजपीठनिवेशितनिजाश्रिता - RĀJA-PĪṬHA-NIVES'ITA-NIJĀS'RITĀ.

Her devotees are placed on the thrones of Kingdoms of matter and spirit. i. e., of heaven and earth.

689. राज्यलक्ष्मीः - RĀJYALAKṢMĪH.

She is the power behind the splendour of every kingdom earthly or heavenly, or She is the deity of 'Rajalakṣmī-Mantra.'

690. कोशनाथा - KOS'ANĀTHĀ.

Here Kośas mean Pañca-Kośas'. She is the Queen of all these.

691. चतुरङ्गबलेश्वरी - CATURAṄGA-BALĒS'VARĪ.

The Ruler of the four divisions of the Army i. e., horses, elephants, chariots and infantry. It also means the Queen of four Vedas.

692. साम्राज्यदायिनी - SĀMRĀJYA-DĀYINI.

Giver of Empires. She confers on Her devotees Empires which only a performer of Rājasūya-Yāga gets. It also means 'Mokṣa-Sāmrājya' or the Empire of Liberation known as 'Pūrṇa-Pattābhiṣēka' or 'Pūrṇa-Dīkṣā' in Śrī-Vidyā. It is even greater than any earthly empire.

693. सत्यसंधा - SATYA-SAṀDHĀ.

The abode of Truth or one who never breaks Her word.

694. सागरमेखला - SĀGARA-MEHALĀ.

The Oceans are Her girdle. In Her Cosmic form the 'Bhūloka' is Her Waist and the Seven Seas that girdle the 'Bhuloka' i.e., earth, are Her girdle. Or Sāgara means water the symbol of Māyā-Śakti which is Her waist ornament.

695. दीक्षिता - DĪKṢITĀ.

One initiated into a discipline or Mantra. As that initiation, She Dwells in all Her devotees and destroys their ignorance.

696. दैत्यशमनी - DAITYA-S'AMANI.

Vanquisher of Asuras or evil forces such as Bhaṇḍa, Viśukra etc.

697. सर्वलोकवशंकरी - SARVA-LŌKA-VAS'AṀKARI.

Controller of all the 14 Lokas or universes.

698. सर्वार्थदात्री - SARVĀRTHA-DĀTRĪ

The giver of the four objects of human endeavour or Puruṣārthas Dharma, Artha, Kāma and Mokṣa.

699. सावित्री - SĀVITRĪ.

The creatrix. 'Savitā' is the name of Sūrya, Bharga or Śīva. Ās the Creator of the Universe, S'iva's power or Śakti, which is the primary cause, is Sāvitrī'

700. सच्चिदानन्दरूपिणी - SACCĪDĀNANDA-RŪPIṆĪ.

'Sat' is the truth unconditioned by time and space. Cit is the knowledge, Ānanda is the bliss. These are according to Taittiriyopaniṣad the basic components of the Ultimate. 'Satyam Jñānam Ānandam Brahma' (Tai.-Up.) They are therefore Her form.

701. देशकालापरिच्छिन्ना - DĒSA-KĀLĀ-PARICCHINNĀ.

Unbroken or unconditioned by space and time since both are Her creations. She is the same Truth in all places and in all times.

702. सर्वगा - SARVAGĀ.

She is present everywhere and in everything. As Satta, the Absolute behind the phenomenal.

703. सर्वमोहिनी - SARVA-MOHINI.

Confuses all. Through Her Māyā - śakti people are confused and see distinctions between the Absolute and the phenomenal, 'seer' and the 'seen', and Herself and Her created forms.

704. सरस्वती - SARASVATĪ.

Her form which dispels the confusion or 'Moha' mentioned in the previous name and which gives

Jñāna' of the Advaita or absolute. Her power as 'Jñāna S'akti'.

705. शास्त्रमयी - SĀSTRAMAYĪ.

The content of all śastras. Here Śāstra means the Vēdas, Upaniṣads and Purāṇas. Here, connotation of Sastrā is the same as in the 'Vēdānta-Sūtra' S'astrayonitvāt. The authority for her existence is S'astras mentioned above, since She cannot be perceived by the senses. S'āstramayī also means 'Sarasvati' the Mother of Vedas and Vedangas and Upaniṣads and Kāvyas which establish Her.

706. गुहाम्बा - GUHĀMBĀ.

The Mother of Kumārasvāmi or the Mother that dwells in the cavity (Guha). 'Antaścarati Bhūteṣu Guhāyām Viśvamūrtiṣu'. Dwells within the cavity of the heart of all creation (Sruti). It is said in Kaṭha. Up. that She dwells in the cavity of the hearts of all as the shadow of 'Siva'.

707. गुह्यरूपिणी - GUHYA-RŪPIṆĪ.

Secret form, beyond the senses. The power or the truth 'Satta' behind the phenomenal 'Universe' and hence unseen and secret or there is an Upaniṣad by name Guhyopaniṣad, She is that.

708 सर्वोपाधिविनिर्मुक्ता - SĀRVŌPĀDHI-VINIRMUKṬĀ.

Devoid of all basis or limitation. Every attribute or limitation produces dualism and differentiation, between the one and the many. Every Śāstra that attempts to describe Her therefore describes Her limitations or attributes and to that extent fails to give a true picture. 'Yato Vāco Nivartante' speech turns back failing to describe Her. All 'Upādis' are an illusion created by Her Māyā-Śakti or Avidyā; Hence She is beyond them.

709. सदाशिवपतिव्रता - SADĀŚIVA-PATIVRATĀ.

The ever devoted better-half of 'Sadāśiva'. This name establishes Her equal status with S'iva. The previous name describes Her as Nirguṇa-Brahman. If so, the question arises 'How can She have an attribute of relationship with 'S'iva'? This name sets at rest that doubt; the wife 'S'akti' and husband 'S'iva' have only identical aspects of 'Sat' 'Cit' and Ānanda. This name is another to establish the 'Samayācāra'.

710. संप्रदायेश्वरी - SAṀPRADĀYES'VARĪ.

Ruler of tradition. The knowledge of 'Śrī-Vidyā' is to be obtained through a competent 'Guru' who conveys the traditional wisdom to the disciple. The identity between S'iva and S'akti cannot be realised by mere book-knowledge but only by the grace of a competent Guru who helps the disciple to have 'Iṣṭadēvatā-Siddhi.' She as the ruler or the controller of that traditional lore, imparts it to the devotee in the form of the 'Guru.' Sampradāya here also means the Bhāratī, Parama-Haṁsa, Parivrājaka, tradition of religious discipline of Śrī Ādi Śaṁkara and She controls this discipline.

711 & 712. साध्वी - SĀDHVĪ.

A lady of pure character. 'Sādhu is the certitude that the Sadhak is one with Brahman. Some divide this name as 'Sādhu' and Ī. Ī is the 4th of the 16 vowels. Ī with 'Bindu' i.e., Īm is 'S'akti-Svarūpa' known as 'Kāma-Kalā'; Cf. Introduction. The three 'S'akti Praṇavas' all end with this, Īm, signifying that She is the essence of these three 'Praṇavas.'

713. गुरुमण्डलरूपिणी - GURU-MAṆDALĀ-RŪPIṆĪ.

She is the unbroken line of Gurus or masters from Parama-S'iva to one's own human Guru who imparts the 'Sampradāya' or traditional wisdom.

The first Guru is Parama-Śiva whose disciples are the 'Trimūrtis' 'Brahma' 'Viṣṇu' and 'Rudra' who are called 'Divyaugha.' Their disciples are 'Vaśiṣṭha' 'Sanaka' and 'Sanandana' who are called 'Siddhaugha.' In turn, their disciples are 'Vyāsa' to one's own 'Guru.' The stream of divine traditional wisdom is going through these great masters in an unbroken succession of 'Guru' and disciple. She is Herself that succession.

714. कुलोत्तीर्णा - KULĀTTĪRṆO.

'Kula' is a category of senses and sense-organs. She is beyond that. This and the following names describe the esoteric or secret aspect of the Reality, as being seated above the six cakras as the Turīya-kūta.

715. भगाराध्या - BHAGĀRĀDHYĀ.

Worshipped in the sun's disc or worshipped by the sun who is S'iva himself.

716. माया - MĀYĀ.

The power of Śiva which creates the illusion of the Universe of our senses. It is She that creates, preserves and destroys that illusion and confers true knowledge of the Ultimate, S'iva.

717. मधुमती - MADHUMATI.

Madhu stands for bliss. She is Brahmānanda Herself or She is of the form of Mantras in Veda beginning with Madhu. There are seven states of consciousness called Jñāna-Bhūmikas, the highest of them being called Madhumatī. Only highest evolved souls called Parama-hamsas reach this stage which is beyond 'Dhyāna.' She is that stage Herself.

718. मही - MAHI.

Earth, or the last of the 'Bhūtas' or categories which is the Mother of all life and food. The Goddess

'Mahī' is 'Sarasvatī' Herself of the Vedas wherein She is described as 'Aditi' or 'Upayāma' which is the power behind all Devas.

719. गणाम्बा - GAṆĀMBĀ.

Mother of Pramatha-Gaṇās or 'Gaṇapati.'

720. गुह्यकाराध्या - GUHYAKĀRĀDHYĀ.

Worshipped by 'Guhyakās' a group of Dēvās. or worshipped in an unknown and secret place such as the cavity of the heart.

721. कोमलाङ्गी - KOMALĀṄGĪ.

Delicate limbed or beautiful.

722. गुरुप्रिया - GURU-PRIYĀ.

Guru or the Master who initiated a devotee into Brahma-Vidyā is dear to Her. Or She is the wife of Ādi-Guru, who is 'S'iva.'

723. स्वतन्त्रा - SVATANTRĀ.

Independent of everything. 'Śrī-Vidyā' is called Svatantra-Tantra (Vide 31st Sloka of 'Saundarya-laharī.') 'Akhila-Puruṣārthaika-Ghaṭanā' 'Svatantraṁ te tantraṁ.' Your Svatantra-Tantra secures all 'Puruṣārthas.'

724. सर्वतन्त्रेशी - SARVA-TANTREŚĪ.

Ruler of every Tantra. She is the power behind all Tantras as their presiding Deity.

725. दक्षिणामूर्तिरूपिणी - DAKṢIṆĀMŪRTI-RŪPIṆI.

When Sanaka and Sanandana and other sages were unable to grasp the Ultimate, S'iva assumed the form of a boy of 16 years and sitting facing South, by mere deep silence which is an embodiment of Turīyā State was able to give them the knowledge of the Ultimate. Therefore, all knowledge emanates from S'rī-Dakṣiṇāmūrti who is known as cosmic Guru. He is Her form. 'Nidhaye Sarva-Vidyānāṁ' He is the treasure house of all knowledge. (S'ankàra's Dakshī-namurthi Stotra).

726. सनकादिसमाराध्या - SANAKĀDI-SAMĀRĀDHYĀ.

Worshipped by sages like Sanaka. This name further explains the previous one. She appears as Guru to the seekers because She is the source of all knowledge.

727. शिवज्ञानप्रदायिनी - ŚIVA-JÑĀNA-PRADĀYINĪ.

Who confers the knowledge of Śiva, the ultimate. Whatever might be the path a devotee pursues, or Deity he worships, it is only the Divine Mother who can confer the knowledge of the Ultimate. As stress in the consciousness She emerges as 'Vimarśa-Śakti' and confers the knowledge of Śiva to the 'Sādhaka.' It is only through Her Grace that Śiva can be known.

728. चित्कला - CITKAḶĀ.

That part in every created being which represents pure unsullied consciousness. 'Citteṣu Cit-kalā-nāma Śaktiḥ Sarva-Śarīriṇām'; in the minds of all beings She resides as the Power of knowledge known as 'Cit-kalā.' (Padma Purana)

729. आनन्दकलिका - ĀNANDA-KALIKĀ.

She dwells in everybody as the source of all bliss or enjoyment.

730. प्रेमरूपा - PRĒMA-RŪPĀ.

Prema or affection or Bhakti is one of Her aspects.

731. प्रियंकरी - PRIYAṀKARĪ.

One who grants things dearest, to Her devotees.

732. नामपारायणप्रीता - NĀMA-PĀRĀYAṆA-PRĪTĀ.

Pleased with the recitation of the names. Here names mean Vedas and Mahā-Mantras like 'Gāyatrī, Pañcadaśī and others. Here Pārāyaṇa means not parrot-like repetition, although even as such, being Mahā-Mantras, have inherent power for good when uttered, but by 'Anusaṁdhāna' with their meaning.

There are 16 vowels and 34 consonants and every word formed by these is a Nāma and is Her form, and therefore She will be pleased by uttering them. 'Kīrtaye Nāma-Sahasraṁ Idaṁ Mat-Prītaye Sadā'; I am pleased with the recitation of these thousand names. (S'ruti)

733. नन्दिविद्या - NANDI-VIDYĀ.

The Mantra which produces Ananda or bliss or the one with which 'Nandikeśvara' worshipped Her.

734. नटेश्वरी - NATES'VARI.

Wife of Natarāja or the Queen of Dancers. Because, She Herself dances before creation 'Prapañca Sṛṣtyunmukha Lāsyakāyai'. She dances when about to create the universe—Ardha-nāriśvara Stotra by S'ri Saṁkara. Her dance is called Lāsya whereas S'iva's dance is called 'Tāṇḍava.'

735. मिथ्याजगदधिष्ठाना - MITHYĀ-JAGADADIHṢṬĀNĀ.

The basis of the illusory universe created just as an illusion of snake is produced when one sees a rope in darkness.

736. मुक्तिदा - MUKTIDĀ.

Who confers liberation. For it is only Her Grace that could confer liberation. Just as She created the bonds to the devotees, it is only She Herself again that can break them and confer freedom or Mukti.

737. मुक्तिरूपिणी - MUKTI-RŪPIṆI.

The form of liberation. The supreme knowledge which liberates the devotee.

738. लास्यप्रिया - LĀSYA-PRIYĀ.

The dance done by a woman is called 'Lāsyā.' Lāsya is the esoteric meaning of Mantra.

739. लयकरी - LAYAKARI.

Laya is the fifth state beyond Turīya. When mental activity is totally still, Laya is experienced,

and She gives that experience and that is the state where the individual consciousness becomes one with the cosmic.

740. लज्जा - LAJJĀ.

Modesty. 'Sarva-bhūtēṣu Lajjā-Rūpeṇa Samsthitā.' She dwells in all beings as modesty, (Markaṇḍeya-Purāṇa.) Lajjā is the esoteric word for 'Nirvikalpa-Samādhi'.

741. रम्भादिवन्दिता - RAMBHĀDI-VANDITĀ.

Worshipped by the most beautiful celestial courtesans such as Rambhā.

742. भवदावसुधावृष्टिः - BHAVA-DĀVA-SUDHĀ-VṚṢṬIḤ.

Ambrosial rain which extinguishes the forest fire of Samsāra, the cycle of births and deaths.

743. पापारण्यदवानला - PĀPĀRAṆYA-DAVĀNALĀ.

The forest fire that burns out sins. She destroys the sins of Her devotees.

744. दौर्भाग्यतूलवातूला - DAURBHĀGYA-TŪLA-VĀTŪLĀ.

She dispels misfortunes and poverty of the devotees just as a gale does shreds of cotton.

745. जराध्वान्तरविप्रभा - JARĀDHVĀNTA-RAVI-PRABHĀ.

She dispels old age just as sunlight dispels darkness.

746. भाग्याब्धिचन्द्रिका - BHĀGYĀBDHI-CANDRIKĀ.

She makes the sea of good fortune swell just as a moon makes the ocean go into high tide.

747. भक्तचित्तकेकिघनाघना - BHAKTA-CITTA-KEKI-GHANĀ-GHANĀ.

Just as a peacock dances with pleasure at the sight of clouds, even so, She makes the minds of the devotees dance with bliss.

748. रोगपर्वतदम्भोलिः - RŌGA-PARVATA-DAMBHOLIḤ.

She destroys diseases of mind and body like Vajrāyudha of Indra, which destroys mountains.

749. मृत्युदारुकुठारिका - MṚTYU-DĀRU-KUṬHĀRIKĀ.

She is the axe which fells the tree of death.

750. महेश्वरी - MAHĒS'VARĪ.

The great ruler. From this name down to name 756 Her fierce form is being described.

751. महाकाली - MAHĀ-KĀḶĪ.

Wife of Mahākāla who is Śiva; or a King of Ujjain. She is known as Mahākāli because She destroys even death.

752. महाग्रासा - MAHĀ-GRĀSĀ.

She has a huge food morsel. The entire Jagat She eats away in one morsel at the time of pralaya; or 'Yasya Brahma ca Kṣatraṁ Ca Ubhe Bhavata Odanaḥ' To whom Brahma and Kṣatra are food (Katha-Up.).

753. महाशना - MAHĀŚANĀ.

Same as above; suggesting that for one who eats away all the creation and universe, destroying a few Rākṣasas like Bhaṇḍa is nothing.

754. अपर्णा - APARṆĀ.

Without leaf. When She performed penance to obtain S'iva for Her Lord She renounced even leaves as Her food.

755. चण्डिका - CAṆḌIKĀ.

Angry with evil forces.

756. चण्डमुण्डासुरनिषूदिनी - CAṆḌA - MUṆḌĀSURA - NIṢŪDINĪ

Who destroyed, as Durgā, the Asuras by name 'Caṇḍa' and 'Muṇḍa.'

757. क्षराक्षरात्मिका - KṢARĀ-KṢARĀTMIKĀ.

She is both eternal and destructible. This phenomenal Universe which has an end, and the eternal self called 'Kūṭasthā' are both Her forms.

758. सर्वलोकेशी - SARVA-LŌKES'Ī.

The Queen of all the 14 worlds.

759. विश्वधारिणी - VIS'VA-DHĀRIṆĪ.

Who contains all the universes.

760. त्रिवर्गदात्री - TRIVARGA-DĀTRĪ.

Trivargas are Dharma, Artha and Kāma. To those who are keen on them She gives the fruits of these 'Tri-vargas.'

761. सुभगा - SUBHAGĀ.

Bhaga means sun. All the attributes of the Sun are Herself. Or the word means wealth, strength, jnana and renunciation. They are Her attributes.

762. त्र्यम्बका - TRYAMBAKA.

Three-eyed. The sun, the moon and the fire are Her eyes. Or She is the Mother of Brahma, Viṣṇu and Rudra.

763. त्रिगुणात्मिका - TRI-GUṆĀTMIKĀ.

When She becomes the creation, She assumes the form of Tri-guṇas 'Sattva', 'Rajas' and Tamas.

764. स्वर्गापवर्गदा - SVARGĀPAVARGADĀ.

Svarga is happiness which has an ending, sometime after the Puṇya is exhausted. Apavarga is bliss of Mokṣa which is infinite happiness. She confers both.

765. शुद्धा - S'UDDHA.

Pure. Knowledge untainted by Rāga.

766. जपापुष्पनिभाकृतिः - JAPĀPUṢPA-NIBHĀKṚTIḤ.

Red like Japa flower. Vide Dhyāna-S'loka 'Japākusuma-Bhāsurām.'

767. ओजोवती - ŌJŌVATI.

Vitality. 'Ojas' is the power behind the senses and the sense organs. Ojas is the 8th Dhātu or tissue in a man.

768. द्युतिधरा - DYUTI-DHARĀ.

The container of the light or knowledge. Some read this name as Dhṛtidharā meaning bearer of valour.

769. यज्ञरूपा - YAJÑA-RŪPĀ.

She is the sacrifice. (Yajño vai Viṣṇuḥ) Yajña means Viṣṇu. (Tai. Samhitā) Or She is Antaryāga, according to Bhāvanopaniṣad.

770. प्रियव्रता - PRIYA-VRATĀ.

Fond of all vows and disciplines even to other deities because all are Her creations. Every devoted discipline practised goes to please Her. Priya also means the result of Yāga or Yajña which is of the nature of Iṣṭa or bliss. Vrata means food. So the name means the fruits of Yaga i.e. the resulting bliss from sacrifice, is Hers as food.

771. दुराराध्या - DURĀRĀDHYĀ.

Difficult to worship to the incompetent and to those who cannot control the senses and the sense organs.

772. दुराधर्षा - DURĀDHARṢĀ.

Difficult to propitiate by the weak-minded.

773. पाटलीकुसुमप्रिया - PĀṬALĪ-KUSUMA-PRIYĀ.

Fond of 'Pāṭali' flowers. 'S'rivṛkṣe S'amkaro Dēvaḥ Pāṭalīyas tu Pārvatī' S'iva is fond of 'Bilva' and Parvati of Pātalī flower.' Pāṭalī flower is of red and white colour.

774. महती - MAHATĪ.

The great, immeasurable, supreme object of thought and worship.

775. मेरुनिलया - MERU-NILAYĀ.

Meru is Her abode. Meru is the golden mountain where She dwells. Meru is the innermost circle in 'Śrī-Cakra' where S'rī Lalitā resides. Or Meru is the centre of the head known as 'Dvādas'ānta' which is the abode of S'akti. There is also a Mantra called Meru-Mantra of nine letters the presiding deity of which is Śrī-Lalitā. The three Samhitas i.e. Sanatkumāra, Sanandana and Vasiṣṭha very elaborately

describe the ritual of worship in Meru where She dwells with Her fifteen 'Nityā' deities. Meru mountain peak is also a static non-moving point in the earth where She is supposed to dwell.

776. मन्दारकुसुमप्रिया - MANDĀRA-KUSUMA-PRIYĀ.

Fond of Mandāra (hibiscus) flowers. 'Mandāra' is the tree of Heaven which fulfills all wishes. Mandāra also means 'Śvetārka.'

777. वीराराध्या - VĪRĀRĀDHYĀ.

Worshipped by the valiant. 'Vīra' here means 'Indra' or 'Trimūrtis' or those great ones who had realisation of the meaning of 'Mahā-vākyas.'

778. विराड्रूपा - VIRĀḌ-RŪPĀ.

Of Cosmic form or Macrocosm or 'Viśvānara', the Lord of the 14 Bhuvanas or worlds.

779. विरजा - VIRAJĀ.

Devoid of 'Rajas' or attachment to anything. The form of pure 'Sattva.'

780. विश्वतोमुखी - VIŚVATŌMUKHĪ.

Facing the universe being its Creatrix. 'Viśvatas cakṣuruta Viśvatomukhaḥ' (Sve. Up. 3-3.) Having eyes and faces on everywhere.

781. प्रत्यग्रूपा - PRATYAG-RŪPĀ.

Looking inside away from sense and sense-organs. Introversion or 'Antarmukhatva.'

782. पराकाशा - PARĀKĀŚĀ.

Ultimate space. 'Parame Vyomni Pratiṣthitā.' She is established in the Ultimate 'Ākaśa', space. (Tai-Up.) Or 'Dvyāngulordhvaṁ Śirodesāt Paraṁ Vyoma Pratiṣṭhitam' beyond the head, 2 inches above it is Parākāśa which is the abode of the Divine Mother. According to Kūrma-Purāṇa, the Supreme power of Brahma is called Ākāśa. Akāśa is the first transformation of 'Ātmā' towards 'Sṛṣṭi' or creation.

783. प्राणदा - PRĀṆADĀ.

The giver of life or the five life-breaths 'Pranā, apānā...etc.'

784. प्राणरूपिणी - PRĀṆA-RŪPIṆI.

Breath is life. Her breath or respiration is in the form of time or 'Kālasvarūpa' as it divides it into days, minutes, etc. Hence, She as Kāla or time is 'Prāṇarūpiṇī'.

785. मार्तण्डभैरवाराध्या-MĀRTAṆḌA-BHAIRAVĀRĀDHYĀ.

There are eight 'Bhairavās' of which 'Mārtaṇḍa-Bhairava' is the one who worshipped Lalitā. Bhairava is the personification of enlightened effort towards liberation according to 'S'ivasūtras.' Mārtaṇḍa is Sūrya, who destroys the darkness and confusion. Hence Mārtaṇḍa Bhairava is the luminous energy and effort which takes the devotee's mind towards the ultimate reality. 'Mārtāṇḍa-Bhairava' is a deity between the 22nd and 23rd Āvaraṇās of S'rī-Cakra. When Bhairava once worshipped S'rī-Lalitā as an image made of precious stones She gave him the lustre of the sun and hence he became known as Mārtaṇḍa-Bhairava. It also means S'rī Nārāyaṇa himself, who resides inside the sun, worships Her.

786. मन्त्रिणीन्यस्तराज्यधूः-MANTRIṆ-ṆYASTA-RĀJYADHUḤ.

Entrusts the reigns of kingdom to Her minister 'Raja-Śyāmalā.' She Herself does not involve in the routine of the Universe and its Government. Refer name 75.

787. त्रिपुरेशी - TRIPURES'I.

The Ruler of three Puras or towns. It is the name of the deity ruling 'Sarvāśāparipūraka-Cakra.

788. जयत्सेना - JAYATSENĀ.

Having victorious armies of Divine forces.

789. निस्त्रैगुण्या - NISTRAIGUṆYĀ.

Untouched by the three 'Guṇas' such as 'Sattva' and others.

790. परापरा - PARĀPARĀ.

She is both friend and foe. She knows no distinction. 'Paraṁ cā-Paraṁ ca Brahma Yadoṁkāraḥ' The ultimate reality and the reality of appearance are both 'Brahma' signified by Omkara. Prānopaniṣad. Also there is 'Parā' and 'Aparā' Vidyā. Aparā is all knowledge containing spoken words such as Vedas, Purāṇas and 'S'āstras.' 'Parā' is that knowledge which words fail to express. She is both the aspects of knowledge. Just as there is a distinction in knowledge, in worship also there is 'Parā' and 'Aparā.' 'Parā' worship is called 'Bāhyopacāra' with image etc. The 'Aparā-Pūja is of the deity who is attribute-less. She is propitiated by both.

791. सत्यज्ञानानन्दरूपा - SATYA-JNĀNANANDA-RŪPĀ.

Reality, Consciousness and Bliss are Her attributes. She is 'Saccidānandam Brahma.'

792. सामरस्यपरायणा - SĀMARASYA-PARĀYANĀ.

Fond of the status of equality of S'iva and Śakti or equanimity is Her attribute.

793. कपर्दिनी - KAPARDINI.

Wife of S'iva. Or Her coiffiure sanctifies even the flow of Ganges.

794. कलामाला - KALĀ-MĀLĀ.

She wears the 64 arts as a garland. Or She has a garland of the Kalā or the aspects of 'Soma' 'Sūrya' and 'Agni'.

795. कामधुक् - KĀMA-DHUK.

The wish fulfilling celestial cow 'Kāmadhenu.'

796 कामरूपिणी KĀMA-RŪPIṆI.

She is of the form of Will, 'Icchā-Śakti', to create

the Universe or She is one who can assume any form at will.

797. कलानिधिः - KALĀ-NIDHIḤ.

She is the fountain-head of the 16 aspects of the Moon. Kalā also means 'Art' meaning thereby that all Arts are derived from Her. 'Kalā' also means body or 'Karma'. According to 'Śiva-Sūtras', She is the object and receptacle of all actions.

798. काव्यकला - KĀVYA-KALĀ.

She is the literary Art as the inspiration of all true literary art-forms like 'drama' etc. 'Nānṛṣiḥ kurute Kāvyam'. None except a seer of Divinity ever composes a literary masterpiece.

799. रसज्ञा - RASAJÑĀ.

A lady of tastes. One who appreciates the underlying mode of a 'Kṛti' or 'Kāvyam.' There are nine such modes beginning with 'Śṛngāra.' Or according to the Sruti 'Rasovai śah' She is the power behind all modes of enjoyment as 'Prajñāna.'

800. रसशेवधिः - RASA-SEVADHIH.

An ocean of bliss. (Celestial).

801. पुष्टा - PUṢṬĀ.

Well-nourished, by all good qualities or by Brahmānaṇdā.

802. पुरातना - PURĀTANĀ.

Primordial or ancient.

803. पूज्या - PŪJYĀ.

Worshipful. The most fit to be worshipped by all Gods.

804. पुष्करा - PUṢKARĀ.

Presiding Deity of the sacred waters is called Puṣkara or it means the most auspicious and important moment in a duration of time. Or it may be read as 'Puṣkala' meaning fullness.

805. पुष्करेक्षणा - PUṢKAREKṢAṆĀ.

Having beautiful eyes like lotus-petals.

806. परंज्योतिः - PARAṀ-JYŌTĪḤ.

The ultimate light which illumines the Sun, Moon and the Agni. 'S'arīrāt Samutthātya Paraṁ-jyoti rupasampādya' Rises from the body and attains the ultimate light. (Chan. Up.) 'Na tatra Suryo Bhāti Na candra-tārakaṁ' There sun, moon and stars do not shine because She illumines the mind that illumines all these.

807. परंधाम - PARAṀ-DHĀMA.

(1) The ultimate light—see above.

(2) The ultimate status. 'Yadgatvā Na Nivartante taddhāma Paramaṁ mama' (Bhagavad Gita.) That state of consciousness from which there is no return is my ultimate state. Undifferentiated consciousness which is untouched by the other three states. Otherwise known as 'Turīyā' 'Turīyātīta' 'Sākṣi' 'Ātmā' etc. 'Dhāma-s'abdo Avasthā Paraḥ' 'Tadatikrāntam Param-dhāma'. 'Dhāma' means state. The state beyond the three states is called 'Paraṁdhāmam. 'Dhaman' also means resting place. (Kat. Up. 3-9) says the ultimate abode is 'Viṣṇu.' Kūrma-Purāṇa says the ultimate abode is 'My power Mahes'vari, Gauri, S'ānti, Satyaṁ etc.'

808. परमाणुः - PARAMAṆUḤ.

The ultimate atom. 'Aṇoraṇīyān'. The atom amongst atoms too minute to be comprehended by the sense and the sense-organs.

809. परात्परा - PARĀT-PARĀ.

The Ultimate to the Ultimate. The 'Trimūrtis' are the ultimate. She is beyond them.

810. पाशहस्ता - PĀS'A-HASTĀ.

Having in Her left upper-hand 'Pās'a' the symbol of affection towards her devotees. Refer name 8.

811. पाश-हन्त्री - PĀŚAHANTRI.

One who destroys 'Pāśas' or bonds and gives liberation or Mōkṣa.

812. परमन्त्रविभेदिनी - PARA-MANTRA-VIBHEDINĪ.

One who destroys the inimical forces directed against Her devotees. There are 12 great devotees beginning with 'Manu' and ending with 'Durvāsa' who practised 'Pañcadaśī-Mantra' in their own way and have pierced through the Mantra to the feet of Sri Lalitā and realised Her Grace. This refers to that fact.

813. मूर्ता - MURTĀ.

814. अमूर्ता - AMŪRTĀ.

Murtā is with form or attributes. All reality is either perceptible to senses or beyond sense-perception. That part which is perceptible is 'Mūrtā' and the one which is beyond senses is Amurtā. She is both categories of this reality. 'Dvē Eva Brahmaṇo Rūpaṁ Mūrtaṁ Ca Amūrtaṁ Ca' (Br. Up.)

815. अनित्यतृप्ता - ANITYA-TṚPTA.

Satisfied with transient, provided there is devotion behind. The 16 offerings of worship such as sandal-paste etc. are inconsequential but She is pleased with them if offered with devotion and faith. 'Patraṁ Puṣpaṁ Phalaṁ Toyam Yo Me Bhaktyā Prayacchati' (Bhagavad Gita.) Kalyaṇānanda Bharathi reads this name as 'Nitya Tṛpta' meaning ever satisfied.

816. मुनिमानसहंसिका - MUNI-MĀNASA-HAMSIKĀ.

In the minds of Her devotees who are immersed in 'Dhyāna' She dwells like the female swan in the Mānasa-sarovara or She is the great Mantra-Svarūpa ever-dwelling in the minds of Yogis.

817. सत्यव्रता - SATYA-VRATĀ.

Dedicated to truth or speaking the truth. Or 'Satya' means Brahman or the Ultimate Reality; 'Vrata' means food dearest to Her.

818. सत्यरूपा - SATYA-RŪPĀ.

She is Brahman Herself.

819. सर्वान्तर्यामिनी - SARVĀNTARYĀMIṆĪ.

The indwelling spirit or power in everything, which produces action.

820. सती - SATĪ.

Devoted wife of Siva and the daughter of 'Dakṣa' or it means reality.

821. ब्रह्माणी - BRAHMĀṆĪ.

By 'Brahmā' is meant the 'Ānandamaya-Kośa' and 'Ani' means the tail or 'Pucchāgra.' According to Śruti 'Brahmapuchcham pratiṣtha'. She dwells in the tail of 'Ānandamaya-Kośa' or 'Ani' means one who moves the reality to action i.e. indwelling power of reality.

822 & 823. ब्रह्मजननी - BRAHMA-JANANI.

Brahma here means 'Jagat' or 'Veda.' She is its Mother. Or the name is divided into 'Brahma' and 'Jananī' the Mother of the Ultimate.

824. बहुरूपा - BAHU-RŪPA.

Of multifarious manifestations.

'Bahūni yasya Rūpāṇi Sthirāṇi ca Carāṇi ca, Deva Manuṣya stiryāṅ ca Bahurupa ta taḥ śive'. There are many forms of Her: the divine, human, animal, static and mobile. Hence She is known as 'Bahurupa.' The Jagat, the Jiva and Iswara are Her forms.

825. बुधार्चिता - BUDHARCITĀ.

Worshipped by wise or Jñanis. 'Caturvidhā Bhajante Mām....Jñānī ca Bharatarṣabha' (Bhagavad Gita.)

826. प्रसवित्री - PRASAVITRI.

The entire creation from 'Ākaśa' emanates from Her. Hence She delivers.

827. प्रचण्डा - PRACAṆḌĀ.

Angry, fearful. 'Bhīṣāsmād-vātaḥ Pavate'. For fear of Her the wind blows. (Tai-Up.—2-8)

828. आज्ञा - ĀJÑĀ.

Command or injunction contained in the Vedas. "Purā mamājñā Madvaktrāt Samutpannā Sanātanī". In the beginning from my mouth by my command were born (Liṅga-Purāṇa.) Or it may be taken as 'Jña' when it means the soul who enjoys the 'Guṇas' 'Guṇa-bhoktṛ Puruṣa-svarūpa.'

829. प्रतिष्ठा - PRATIṢṬHĀ.

The basis and foundation of all. According to 'Śaivāgama' that attribute which enhances the devotion of a devotee to S'iva is called Pratiṣṭhā.

830. प्रकटाकृतिः - PRAKATĀKṚTIḤ.

Of the form experienced by all as—(Ahaṁ or I.) "Tamāhaṁ pratyaya-vyājāt Sarve Jānāti Jantavaḥ, Tathāpi S'iva rupēṇa na vijānāti Māyayā". Every animal knows Him as the 'I' idea yet, due to illusion it does not recognise Him as S'iva. (Sū-Sam). Ahamītyantaḥ Sphurantah Sadā-Svātmānaṁ Prakaṭīkaroti'. Who manifests Himself as his true nature as the 'I' notion—(S'rī S'aṁkara in Dakṣiṇāmūrti Stōtra.)

831. प्राणेश्वरी - PRĀṆES'VARĪ.

A Ruler of all forms of life or Pañca Prāṇas. S'ruti—'Prāṇasya Prāṇaḥ', She is the Life of life.

832. प्राणदात्री - PRĀṆA-DĀTRI.

She gives life to the Universe or She gives to Jivas according to their Karma suitable bodies.

833. पञ्चाशत्पीठरूपिणी - PANCĀS'AT-PĪṬHA-RŪPIṆĪ.

The letters of the alphabet from A to KṢA, which are her piṭhas are Her form. She is of the form of 'S'abda-Brahman.'

834. विश्रृङ्खला - VIS'ṚNKHALĀ.

Without fetters of any kind. The pure state which is beyond all action. Every good action also is a fetter just as a chain binds, be it of gold or iron. "Kāñcanī Bhavatu Lohamayī vā Sṛṅkhalā Yadi Pador na vis'eṣaḥ.'

835. विविक्तस्था - VIVIKTASTHĀ.

To be found in lonely and Holy places. She can be concentrated upon and realised in such places. 'Vivikta' means discriminating between the real and the unreal. Those sages who can discriminate between these two are Her abode.

836. वीरमाता - VĪRA-MĀTĀ.

'Vīra' means devotees who are competent and who can lead the battle against the evil forces. She is their Mother. 'Gaṇapati' is also called 'Vīra', see name 776.

837. वियत्प्रसूः - VIYAT-PRASŪḤ.

Who created the Ākāśa or space. See Introduction.

838. मुकुन्दा - MUKUNDĀ.

The giver of liberation. Or She is Gopālakṛṣṇa. "Kadācidādyā Lalitā Puṁrūpā Kṛṣṇa Vigrahā" (Tantra Rāja).

839. मुक्तिनिलया - MUKTI-NILAYĀ.

The abode of liberation or Mukti which is of five kinds viz. 'Sālokya, Sāmīpya, Sārūpa, Sāyujya and Brahma.'

840. मूलविग्रहरूपिणी - MŪLA-VIGRAHA-RŪPIṆĪ.

The Primordial power from whom originate the various energies like Bāla including called 'Āvaraṇa-S'aktis.' She is known as 'S'rī-Rājarājēśvarī.'

841. भावज्ञा - BHĀVAJÑĀ.

One who knows the Bhāva or thought. i.e. the reality which experiences the thought process. 'Bhāva' also means 'Saṁsāra'. Or Bhāva is the name of S'iva and Bhāva is His follower who knows Her.

842. भवरोगघ्नी - BHAVA-ROGĀGHNĪ.

Cures the disease of 'Saṁsāra' or the cycle of Life and Death. 'Tadvat-Saṁsāra-Rogâṇaṁ Pratipakṣaḥ Śivā-bhavat.' Śiva is the enemy of the diseases of 'Saṁsāra.' (S'aivāgama)

843. भवचक्रप्रवर्तिनी - BHAVA-CAKRA-PRAVARTINI.

The prime mover of the cycle of births and deaths. 'Bhava' means S'iva ; Cakra means 'Mind'; She guides Śiva's mind. Bhava-Cakra also means the outer, 4 enclosures of Śrī cakra.

844. छन्दःसारा - CHANDAḤ-SĀRĀ.

'Chandas' is rhythm in speech. She is the essence of such a rhythm or the power behind it. 'Chandas' also means Vedas. Their essence is 'Śrī Gāyatri' in its two forms and S'rī Vidya. (See Introduction). 'Chandas' also means desire or will. As Icchā-S'akti She is the essence of that will.

845. शास्त्रसारा - S'ĀSTRA-SĀRĀ.

The essential power behind all scriptures to instruct men about their conduct.

846. मन्त्रसारा - MANTRA-SĀRĀ.

The Vedas themselves are Mantras. She is the essential Power behind all Mantras. The above three names establish the 'Dakṣiṇācāra' implicit in this work.

847. तलोदरी - TALŌDARI.

In Her Cosmic form i.e. Viraṭ-Svarūpa 'Tala' or Pātāla is Her abdomen; i.e., nether world is Her abdomen; or it means She is beautiful having a slender waist.

848. उदारकीर्तिः - UDĀRA-KIRTIH.

Her fame is most high.

849. उद्दामवैभवा - UDDĀMA-VAIBHAVĀ.

Of infinite splendour, or greatness without limitation which is the same as 'Mukti.'

850. वर्णरूपिणी - VARṆA-RŪPIṆI.

She is of the form of letters, i.e. Vedas are Her form. Or She is of the castes. 'Cāturvarṇyaṁ Mayā sṛṣṭam'. The four castes are created by me. (Bhagavad Gita.)

851. जन्ममृत्युजरातप्तजनविश्रान्तिदायिनी - JANMA - MṚTYU - JARĀ-TAPTA-JANA-VIŚRANTI-DĀYINI.

To those devotees who are consumed by the evils of life, death and old age, She is the harbinger of peace and solace by endowing them with true knowledge of their selves.

852. सर्वोपनिषदुद्घुष्टा - SARVŌPANISADUDGHUṢṬĀ.

Proclaimed by all the Upaniṣads. The subject of the Vedantic Philosophy whether She is of 'Nirguṇa or Saguṇa-Brahma'; the derivation of Upaniṣad according to Śrī Śaṁkara is 'Upa' means approaching the Brahman who is ultimate and 'Niṣad' means destruction of illusion or ignorance.

853. शान्त्यतीतकलात्मिका - S'ĀNTYĀTITA-KALĀTMIKĀ.

The aspect of the ultimate known as S'āntyātīta which is a negation of duality. It resides in every being in Parākāśa.

854. गम्भीरा - GAMBHIRĀ.

Bottomless depth. She is visualised as a bottomless lake in scriptures. 'Parā-Bhattārikā.................,

Mahā-Hrado Jagadvyāpī Deśa-Kālādyagocaraḥ' The Ultimate Mother is to be visualised as a great and deep lake of consciousness uncomprehended by space and time. (Śiva Sūtra).

855. गगनान्तस्था - GAGANĀNTAḤ-STHĀ.

Abiding inside space-time or Ākāśa. Here Ākāśa may be 'Daharākāśa' in the heart, the 'Bhūtākāśa' which is the space inside the 'Pañca-bhūtās' or the 'Parākāśa' which is beyond all these. The name also can be broken into 'Gagana' meaning 'Ākāśa,' 'Anta' meaning ending, 'Stha' meaning state. Thus it means the reality beyond Ākāśa.

856. गर्विता - GARVITĀ.

Proud as the Creatrix of the Universe.

857. गानलोलुपा - GĀNALŌLUPĀ.

Completely lost in music or Sāma-Vēda.

858. कल्पनारहिता - KALPANĀ-RAHITĀ.

Devoid of thought-formulation, i.e. Pure consciousness before it is evolved in a form or Vikalpa.

859. काष्ठा - KĀṢṬHĀ.

The aim or goal. 'Sā Kāṣṭhā sā Parā Gatiḥ'—She is the end and She is the ultimate path—(Katha.-Up.) It also means the final truth enunciated by Vedanta 'Iti Vēdānta-Vakyānām Niṣṭhā Kāṣṭheti Kathyate' —(Sū. Sam.) 'Kāṣṭhā' is the wife of 'Bhīma' as Śiva, engendered in 'Ākāśa' or 'space.'

860. अकान्ता - AKĀNTĀ.

'Aka' means sin and 'Anta' means end. She destroys all sin.

861. कान्तार्धविग्रहा - KĀNTĀRDHA-VIGRAHĀ.

Having a form half of which is a 'female' i.e. 'Ardha-nāriśvara' showing the dual concept of reality as the united aspect of Śiva and Śakti. Kāntā means men i.e. devotees, 'Ardha' means 'Objective'; so the

name means the form of the objective of Her devotees.

862. कार्यकारणनिर्मुक्ता - KĀRYA-KĀRAṆA-NIRMUKTĀ.

Released from the causal law. Kārya is the universe of name and form. Kāraṇa is Avyakta. She is beyond both. 'Na tasya Kāryaṁ Kāraṇaṁ Ca Vidyate' (S'veta. Up.—6.6.) The cause and the effect are unknown there because She is beyond both.

863. कामकेलितरङ्गिता - KĀMAKELI TARAṄGITĀ.

She is the succession of waves of play of 'Siva', or Kāma means 'Icchā-Śakti' whose waves of play are the Universe.

864. कनत्कनकताटङ्का - KANAT-KANAKA-TĀṬAṄKĀ.

Has glittering ear rings of gold.

865. लीलाविग्रहधारिणी - LĪLĀ-VIGRAHA-DHĀRIṆI.

She assumes different forms for Her pleasure to be worshipped by Her devotees.

866. अजा - AJĀ.

Without birth. Ajāmekāṁ' unborn one. (S'ṛuti).

867. क्षयविनिर्मुक्ता - KṢAYA-VINIRMUKTĀ.

Without decay. A thing unborn cannot decay.

868. मुग्धा - MUGDHĀ.

Modest and beautiful. See 'Lajjā'

869. क्षिप्रप्रसादिनी - KṢIPRA-PRASĀDINI.

Who Showers Her grace on Her devotees very quickly.

870. अन्तर्मुखसमाराध्या - ANTARMUKHA-SAMĀRĀDHYĀ.

Can be worshipped only by those with inner vision or introspection.

871. बहिर्मुखसुदुर्लभा - BAHIRMUKHA-SUDURLABHĀ.

Very difficult to be attained by those with externalised mental activity, i. e. She must be first sought within.

872. त्रयी - TRAYI.

She is the form of the three Vedas 'Ṛg, Yajus, and Sāman'.

873. त्रिवर्गनिलया - TRIVARGA-NILAYĀ.

She is the source of all triads—the three worlds, the three objects, the three Guṇas and the three phases of time and the three letters in 'Om'. (Aum)

874. त्रिस्था - TRISTHĀ.

Same as above.

(Mārka-Pu) "TRAYOLOKASTRAYO VEDĀḤ .... TRISTHE DEVI SARASVATI."

875. त्रिपुरमालिनी - TRIPURA-MĀLINĪ.

There is a Deity of that name presiding over the 'ANTARDAS'ĀRA-CAKRA' or She wears as a garland those series of triads mentioned previously.

876. निरामया - NIRĀMAYĀ.

Without sickness. Since She has neither birth nor decay.

877. निरालम्बा - NIRĀLAṀBĀ.

Unsupported. Since She supports everything.

878. स्वात्मारामा - SVĀTMĀRĀMĀ.

Rejoicing in her own Self (SVĀTMĀNAṀ DVEDHĀ VIBHAJYA STRĪPUM BHEDENA KRĪḌATI—Śruti) The ultimate reality divides itself into two and plays as man (S'iva) and woman (S'akti).

879. सुधास्रुतिः - SUDHĀ-SRUTIH.

Ambrosial stream or flow of bliss resulting from meditation on Śrī Lalitā in SAHASRĀRA or the continuous flow of the experience of divine bliss in devoted practice.

880. संसारपङ्कनिर्मग्नसमुद्धरणपण्डिता - SAMSĀRA - PAṄKA-NIRMAGNA-SAMUDDHARAṆA-PAṆḌITĀ.

Well-versed in rescuing those drowned in the quagmire of the cycle of births and deaths called

'Samsāra'. JANMAJALADHAU NIMAGNĀNĀṀ DAṀSTRĀ MURARIPU-VARĀHASYA BHAVATI—Just as the tusk of Varāhāvatāra rescued the submerged earth, so also She rescues those drowned in the sea of births. —Saundārya Lahari-3.

881. यज्ञप्रिया - YAJÑA-PRIYĀ.

Fond of sacrifice, such as of Tapas etc., see name 230. Sacrifice here may be taken as the sacrificial offering of the devotee. Yajña also means Viṣṇu and She as 'Mahālakṣmi' is His beloved.

882. यज्ञकर्त्री - YAJÑA-KARTRĪ.

She is the Sacrificer; as the power that drives the devotee to sacrifice. Every man who performs Yajña is an 'Avatāra' of Parama-śiva Himself and no 'Yajña-kartā' or performer of sacrifice can perform without his wife who enables him to do the sacrifice. Hence, She is called Yajña-kartrī.

883. यजमानस्वरूपिणी - YAJAMĀNA-SVARŪPIṆĪ.

Yajamāna is one who takes the vow of sacrifice. She is the form of that vow. Yajamāna is also considered the 8th of the Aṣṭa-Mūrtis or forms of Śiva. In the above three names Śrī-Lalitā as the sacrificer, the sacrifice and the object of sacrifice is implied.

884. धर्माधारा - DHARMĀDHĀRĀ.

'Dharma' is described as the code of right conduct handed down by tradition in each age which is in consonance with Vēdas. She is the support to such conduct. Yadā Yadā hi Dharmasya Glanirbhavati ...Aham. Whenever there is danger to Dharma, I am born' (Bhagavad Gita—6.7.)

885. धनाध्यक्षा - DHANĀDHYAKṢĀ.

Presides over wealth as Śrī-Mahālakṣmi; or Kubera, the lord of wealth is one of the worshippers of Śrī-Mātā and there is no distinction between the worshipper and the worshipped.

886. धनधान्यविवर्धनी - DHANA-DHĀNYA-VIVARDHINĪ.

Promotes wealth and food.

887. विप्रप्रियायै - VIPRA-PRIYĀYA.

Fond of those who possess a knowledge of the Vedas.

888. विप्ररूपा - VIPRA-RUPĀ.

'Vipra' means one who recites Vedas. Vēdapāṭham tu Viprāṇāṃ (Sruti). Vipra is one who recites Veda. He is Her form as the repository of Vēdas.

889. विश्वभ्रमणकारिणी - VIS'VABHARAMAṆAKĀRIṆĪ.

The Prime mover of the universe. Bhrāmayan Sarva-Bhūtāni Yantrārūḍhāni Māyayā—With His Māyā He rotates the entire creation as if mounted on on a wheel—Bhagavad Gita (18-61).

890. विश्वग्रासा - VIS'VAGRĀSĀ.

Devours the universe at the time of Pralaya. It is only when the universe of the name and form disappears or is eaten up that the Ultimate is experienced.

891. विद्रुमाभा - VIDRUMĀBHĀ.

Red like coral or 'Vit' means Knowledge and Druma means tree. She is the tree of knowledge.

892. वैष्णवी - VAIṢṆAVĪ.

She is the female counterpart of Viṣṇu bearing S'ankha, Cakrā and Gadā. Or She is Mahalakshmi, the power of Viṣṇu.

893. विष्णुरूपिणी - VIṢNURŪPIṆI.

Viṣṇu is one of Her forms.

(ĀDYĀ ŚAKTIR MAHEŚASYA
CATURDHĀ BHINNA VIGRAHA.
BHOGE BHAVĀNĪ RŪPĀ SĀ
DURGĀ RŪPĀ CA SAMGARE.
KOPE CA KĀLIKĀ RŪPĀ
PUM RŪPĀ CA MADĀTMIKA.)

The Primordial power of Mahēśa has four different forms; the fourth of them is the Male-form

which is Myself. This is what Viṣṇu said to Vīrabhadra in Br. Pr.—S'ayānamabdhau Lalite Tavaiva Nārāyaṇākhyam Praṇatosmi Rūpam—Oh ! Lalita I bow to your form named Nārāyaṇa.—Kur. Pu. Viṣṇu means a 'Samnyāsin' known as Paramahamsa who is one of Her forms.

894. अयोनिः - AYONIḤ.

Yoniḥ means original cause. She has no such cause because She is the cause of all causes. Or Yoni is the 1st triangle in 'Śrī - Cakra' representing 'Avyakta'. She is beyond this Avyakta. Or 'A' means Viṣṇu and Yoni means Mother meaning the Mother of Viṣṇu.

895. योनिनिलया - YONI-NILAYĀ.

The abode of all origins, as the cause and source of all causes. (Rukmavarṇam Kartāramīśam Puruṣām Brahma-Yonim). The golden hued, the doer, the ruler, the Self, the Mother of Brahma—(Muṇ. Up.—3-1-3)—Or She resides in the 1st triangle in Sri Cakra. Trikoṇa-Rūpiṇī-S'akti Bindu-Rūpaḥ Śivaḥ Smṛtaḥ. Śakti is of the form of triangle and S'iva of circle. (Śruti).

896. कूटस्था - KŪṬASTHĀ.

Kūta is ignorance. She is the original ignorance, the cause of the universe; or Kūta is a peak; She is the highest to be aspired to. Or Kūta is the anvil of the blacksmith which is always static, immovable and firmly established, She is that. (Sarvatrāgamacintyam ca Kūṭastham Acalam dhṛuvam—pervading everywhere beyond thought, immovable like the anvil and fixed. (Bhagavad Gītā—12-3). Or Kūta means multitude of universes. They are all inside Her; see name 648. Or Kūta is the division of the Pañcadaśi Mantra. She resides in those divisions.

897. कुलरूपिणी - KULA-RŪPIṆĪ.

Kula is Mulādhāra-Cakra (Kuḥ Pṛthvī-Tattvaṁ yatra Līyate tat Kulam). Where pṛthvi or earth category merges is known as Kulaṁ or Kula means caste ; She is the founder of Varṇāśrama-Dharma.

898. वीरगोष्ठीप्रिया - VĪRAGOṢṬHĪ-PRIYĀ.

Vīra means advanced upāsaka or Paramahaṁsa. His goṣṭhī is only the Mahavakyas. She is fond of them.

899. वीरा - VIRĀ.

Brave as the slayer of 'Bhaṇḍa' and other Rākṣasas.

900. नैष्कर्म्या - NAIṢKARMYĀ.

Actionless. The state of complete Nivṛtti, untainted by any action. (Kurvannapi Na Lipyate). Though I may act it doesn't touch me. (Bhagavad-Gita—5-10.)

901. नादरूपिणी - NĀDARŪPIṆĪ.

Nāda is the primordial stress before 'S'abda' is created. She is the Mother of S'abda-Brahman. Cf. Introduction.

902. विज्ञानकलना - VIJÑĀNA-KALANĀ.

Knower or Perceiver. Here the meaning is the state of self knowledge or 'Ātmānubhava.'

903. कल्या - KALYĀ.

Creative and healthy ; or Ānanda or bliss ; or entire.

904. विदग्धा - VIDAGDHĀ.

Adept or skilful.

905. बैन्दवासना - BAINDAVĀSANĀ.

Seated in 'Bindu' the innermost point in 'S'rī-Cakra.' It is stated to be the abode of Śiva. It corresponds to the stalk of the 'Sahasrāra-Padma' in the head of the devotee.

906. तत्त्वाधिका - TATTVĀDHIKĀ.

Transcending the categories of the creation. 'Tattva' also means 'S'abda-Brahman,' that elemental state of creation which lasts till the final dissolution, 'Pralaya', but which is not subject to death, birth and decay. Āpralayaṁ Yat tiṣṭati Sarveṣāṁ Bhogadāyi Bhūtānāṁ Tattavamiti Proktham—that which abides beyond dissolution and that which gives experience to all creation is Tattva (S'ruti).

907. तत्त्वमयी - TATTVAMAYI.

Here 'Tattva' means 'S'iva-Tattva', the ultimate state of consciousness. The name refers to two states of Samādhi God-realisation. They are known as 'Samprajñāta' where the Sādhaka retains his Prājña or ordinary mental faculty while he experiences the Samādhi and the Asamprajñāta where the Sādhaka is without mental faculty. The name also means that She is Herself the three 'Tattvas' of 'Ātmā' 'Vidyā' and 'S'iva', or the fourth according to some. There are 36 Tattvas according to S'aiva-Siddhānta and She is immanent through all of them.

908. तत्त्वमर्थस्वरूपिणी - TATTVAMARTHA-SVARŪPIṆI.

She is the content of the meaning of the 'Mahāvākya' 'Tattvamasi' 'You are that.' Here, 'Tat' stands for the Ultimate reality 'Paramātmā', 'Tvaṁ' for 'you' i.e. 'Jīvātmā.' She is both of them.

909. सामगानप्रिया - SĀMAGĀNA-PRIYĀ.

She is fond of chanting of S'āmaveda hymns.

910. सौम्या - SOMYĀ.

She is referred to here as 'Somalatha' used in 'Somayāga' and also as residing in the Moon's disc. Refer name 240. This name is read also as 'Saumya' when it means beneficent.

911. सदाशिवकुटुम्बिनी - SADĀS'IVA-KUṬUM̐BINI.

Sadā-śivā is the fifth of the Five Brahmas, who is the husband, of the Powers or Saktis, S'rī-Rajarajesvari, Śyāmalā, Aśvārūḍhā and other who are all Her so many forms. Hence, She is described as the wife of Sadāśiva. Since Sadāśiva is also known as Parama-śiva; the name means She is His wife and Matriarch of His family i.e., the entire creation.

912. सव्यापसव्यमार्गस्था - SAVYĀPASAVYA-MĀRGASTHĀ.

'Savya-mārga' is the method of worship known by the name 'Dakṣiṇā' which is the method of choice for the Brahmins. In this method, S'rī-'Daksiṇāmūrti' is 'Ṛṣi' and S'rī-Kāmeśvari and Kāmeśvara are the Deities of worship. The 'Iṣta Dēvatā' or the Deity of Choice is identified with Lalitā and worshipped with Vedic ceremonies. The worship is according to the Five Samhitas viz. 'Sanaka, Sanandana, Sanatkumārā, S'uka etc.'. These are called 'S'ubhāgama-Pañcaka.' The chain of Gurus in this method is from S'rī Nārāyaṇa, through Śrī-S'amkara to one's own Guru. The inseparable identity of 'S'iva' and 'Sākti' is the ultimate object to be realised in 'Sahasrāra-Cakra' where the devotee loses his identity in that of the ultimate reality. In this Sādhana, the unity is achieved between 'S'iva and S'akti' and 'S'iva and S'akti-Cakras' in S'rī-Cakra with the chain of Padmas from Mulādhāra to Sahasāra. Regarding Mantras, only Mahā-Mantrās like Śrī Gāyatri, S'rī-Bālā-Tripura-Sundari, S'rī-Pañcadaśi & Ṣoḍaśi are prescribed in this method. The ritual is mostly internal, or 'Antaryāga' but where it is done externally it is performed with honey etc. in Śrī-Cakra, according to Kalpa-sūtras and certain secret methods prescribed by one's own Guru.

The Apasavya-Mārga is that prescribed by Sṛutis to the three other castes. Here Bhairava is the 'Ṛṣi,'

'Bhairavī' and 'Bhairava' are the Deities. S'iva, in this ritual is secondary to 'Śakti'. In Antaryāga, Mulādhāra and the Svādhiṣṭhāna are the cakras where the Deity is worshipped as Kuṇḍalini. The external worship is done according to Parasurāma-Sutras with left hand, and liquor and meat are offered to the Deity. The pit-falls in this practice were already discussed in the introduction and it is against the best principles and teachings of the Upaniṣads. Although in the past, the Brahmins were practising the 'Dakṣinācāra' and the other three castes, the Vāmācāra to-day there is no such division. There are a few Brahmins who practise Vāmamārga and a few of the other castes who practise the Dakṣinācāra at least in some modified form. This name means that S'rī-Lalitā is in both the paths. Although both of them lead to realisation provided they are practised with devotion and faith 'Savya-Mārga' is quicker in its results as it offers fewer diversions and dangers in preparing the devotee for the liberation. Although the Vāma-mārga offers temptation to make the best of both worlds to many, it is in the long run a very difficult path to tread. Moreover, deities like Śrī Gāyatrī and S'ārada cannot be worshipped by 'Vāma-Mārga.'

The name also means the two paths of Devas and Pitrs i.e. the path of renunciation and the path of ordinary mortals.

913. सर्वापद्विनिवारणी - SARVĀPADVINIVĀRIṆI.

Removes all calamities. 'Śaraṇam tvām Prapadyante Ye Devi Parameśvari. Na tēṣā Māpadaḥ Kaścit Jāyante Kvāpi Saṁkate'. Whoever seeks refuge in You, the ultimate ruler of all, do not know or experience even the slightest calamity or sorrow. 'Sarvā' here means the four varieties of difficulties such as 'Ādibhautika etc.'

914. स्वस्था - SVASTHĀ.

'Sva' means self, 'Sthā' established. She is established in Herself. Kasmin Pratiṣṭhita Iti Sve Mahimni—where is He established in His own power? (Cha. Up.) or the name means tranquillity.

915. स्वभावमधुरा - SVABHĀVA-MADHURĀ.

Natural sweetness. i.e. Ānanda. She resides in the heart of Her devotees as bliss or Ānanda. Svabhāva means also one's own residence which is the city of 'Madhurā' in the South where She resides as S'rī-Mīnākṣī.

916. धीरा - DHIRĀ.

Brave or wise. 'Iśvarānugrahādeva Pumsāṁ Advaita-Vāsanā'. It is only by Lord's Grace that men get attitude of Advaita or non-duality which is the wisdom referred to here of Parama-hamsas etc.

917. धीरसमर्चिता - DHĪRA-SAMARCITĀ.

Worshipped by the wise and brave, meaning She cannot be worshipped by the timid and the stupid.

918. चैतन्यार्घ्यसमाराध्या - CAITANYĀRGHYA - SAMĀRĀDHYĀ.

Caitanya here means Ātmā. She is propitiated with the offering of Ātmā as Arghya i.e. sanctified water, i.e. She is to be worshipped by concentrating on the unity of the devotee's individual Ātmā with Her.

919. चैतन्यकुसुमप्रिया - CAITANYA-KUSUMA-PRIYĀ.

Fond of Ātmā or Jñāna as flower of worship (Jñāna Yajñaḥ Parmtāpa, Sarvaṁ Karmakhilaṁ Pārtha Jñāne Parisamāpyate). (Bhagavad-Gita. 4) Oh Paramtāpa, offering of Jñāna and wisdom is the best since all actions end up in Jñāna.

920 सदोदिता - SADODITĀ.

Ever present or ever shining in the minds of Her devotees.

921. सदातुष्टा - SADĀ-TUṢṬĀ.

Always blissful and satisfied. She is the bliss engendered in the minds of Her devotees.

922. तरुणादित्यपाटला - TARUṆĀDITYA-PĀṬALĀ.

Crimson like the rising sun.

923. दक्षिणादक्षिणाराध्या - DAKṢIṆĀ-DAKṢIṆĀRĀDHYĀ.

Worshipped by both Dakṣinācāra and Vāmācāra. Refer name 912. Or worshipped by the educated and uneducated, because every-body worships Her.

924. दरस्मेरमुखाम्बुजा - DARASMERA-MUKHĀMBUJĀ.

Her lotus face is radiant with smiles. She is always kind and never angry with Her devotees.

925. कौलिनीकेवला - KAULINĪ-KEVALĀ.

The pure worshipped by Kaulas; or in Jina-tantras, Kevala is the knowledge of Īśvara. The name therefore means the knowledge of Īśvara in the form of Kaulinī, the Deity worshipped by Kaula-mārga. The name also is read as 'Kālini-Kēvalā' in which case it means the pure essence of time or the power behind time.

926. अनर्घ्यकैवल्यपददायिनी -ANARGHYA-KAIVALYA-PADA-DĀYINĪ.

Who confers on the devotees the invaluable State of liberation or 'Mokṣa'

927. स्तोत्रप्रिया - STOTRA-PRIYĀ.

Loves the songs of praise. which are the Vēdas or She loves this Sahasranāma-Stotra.

928. स्तुतिमती - STUTIMATI.

Having such great attributes which are worthy of praise.

929. श्रुतिसंस्तुतवैभवा - SṚUTI-SAṀSTUTA-VAIBHAVĀ.

Her glory is praised by the Vedas or S'ruti means Four. She experiences Her glory, according to Kurma-Purāṇa, as four S'aktis viz., 'Śānti,' 'Vidyā', 'Pratiṣṭhā' and 'Nivṛtti', the four forms of Maheśvarī.

930. मनस्विनी - MANASVINĪ.

The controller of mind or intelligence.

931. मानवती - MĀNAVATĪ.

Highly respected or regarded.

932. महेशी - MAHES'Ī.

The spouse of Maheśvara.

933. मङ्गलाकृतिः - MANGALĀKṚTIḤ.

Whose form is beneficent.

934. विश्वमाता - VIS'VA-MĀTĀ.

The Creatrix of the universe. Or Mātā means measurer, witness, i.e. Sākṣī of universe.

935. जगद्धात्री - JAGADDHĀTRĪ.

The sustainer or protector of the universe.

936. विशालाक्षी - VIS'ĀLĀKṢĪ.

Having beautifully large eyes. Or having infinite vision.

937. विरागिणी - VIRĀGIṆĪ.

Devoid of attachment.

938. प्रगल्भा - PRAGALBHĀ.

Very powerful.

939. परमोदारा - PARAMODĀRĀ.

Of supreme generosity. Who readily responds to the prayers of Her devotees.

940. परामोदा - PARĀMODĀ.

Of the form of ultimate bliss of realization.

941. मनोमयी - MANOMAYI.

Of the nature of mind. Since mind is the innermost instrument of our bodies which can try to comprehend Her She is described as existing as mind in its pure state in all.

942. व्योमकेशी - VYOMAKEŚĪ.

'Vyoma' is space or Ākaśa and 'Keśi' means coiffiure. Śrī-Lalitā in Her cosmic form has space

or Ākāśa for Her hair. Or She is the wife of Vyoma-keśa, who is Śiva.

943. विमानस्था - VIMĀNASTHĀ.

Vimāna is the divine transport of 'Devas'. Since all Gods are Herself She is seated in Vimāna like 'Geya-cakra'; Vimāna also means without limitation because She is the unconditioned infinite Brahman. The name also means She is seated in the mind.

944. वज्रिणी - VAJRIṆĪ.

She wears diamond as a weapon. i.e. Vajrāyudha. Or She wears diamonds, as jewels. Or She is of the form of mind.

945. वामकेश्वरी - VĀMAKES'VARĪ.

She is worshipped in Vāmakēśvara-tantra which advocates the left hand path and which does not recognise Pañca-Yajñas. Vāmaka also means Devas and She is the Ruler of them as Vāmakeśvarī.

946 पञ्चयज्ञप्रिया - PAÑCA-YAJÑA-PRIYĀ.

Fond of five sacrifices prescribed in 'Dakṣiṇācāra.' According to Vedas they are—Agnihotra, Darśa-pūrṇamāsa, Cāturmāsya, Paśu, Soma and according to Dharma-śāstras they are Deva, Pitṛ, Brahma, Bhūta and Manuṣya. Āgamas like Pāñcarātrāgama and Kaulāgama also prescribe five kinds of worship. They are sometimes loosely called as 'Yajñas'.

947. पञ्चप्रेतमञ्चाधिशायिनी - PAÑCA - PRETA - MAÑCĀDHI-S'ĀYINĪ.

'Pañca-pretāḥ' are Brahmā, Viṣṇu, Rudra, Sadāśiva and Maheśvara. These five are named Pretas or corpses because they are lifeless without Her, and therefore, form the pedestals of the couch on which She rests. 'Gatāste mañcatvaṁ Druhiṇa, Hari..... Paṭaḥ—(Saundaryalaharī 92.) Her attendants Brahma, Viṣṇu, Rudra, Īśvara and Maheśvara form the

couch. Coming from 'Mulādhāra' to 'Sahasrāra,' at Mulādhāra there is Brahma-Granthi where Brahma is seated. There is Maṇipūra where there is Viṣṇu-granthi, the seat of Viṣṇu. At Ājñā there is Rudra-Granthi where Rudra is seated. Beyond that in Sahasrāra there is Sadāśiva. Beyond Him is Parama-Śiva in whose lap She is seated. Hence, She is seated above these five Pretas. Cf. Name 249.

948. पञ्चमी - PAÑCAMĪ.

The wife of the fifth of the lords who is Sadāśiva or VĀRĀHI the fifth of the 8 MĀTṚKAS.

949. पञ्चभूतेशी - PAÑCA-BHUTES'I.

The ruler of the five categories from Pṛthvī to Ākasa or the power inherent in them.

950. पञ्चसंख्योपचारिणी - PAÑCA-SAMKHYOPACĀRIṆĪ.

She is worshipped with five offerings. In the worship of S'rī-Lalitā there are generally 16 upacharas or offerings. In their absence there are five offerings to be offered mentally by pronouncing the five 'Bijas' viz. Laṁ, Haṁ, Yaṁ, Vaṁ and Saṁ. They represent sandal paste, flowers, incense, food and other offerings

951. शाश्वती - S'ĀŚVATĪ.

Ever present, continuous.

952. शाश्वतैश्वर्या - S'AŚVATAIŚVARYĀ.

Eternal kingdom or dominion. She is always the giver of eternal bliss, the greatest dominion.

953. शर्मदा - S'ARMADĀ.

Bestower of happiness or eternal bliss.

954. शंभुमोहिनी - S'AMBHU-MOHIṆĪ.

Bewitches even Śambhu who is well-known for his self-control, such is Her beauty or power as 'Mahā-Māyā.'

955. धरा - DHARĀ.

Supports all. Or She is Pṛthvī the grossest form consciousness assumes being the last of the five categories or Bhūtas.

956. धरसुता - DHARA-SUTĀ.

The daughter of 'Himavat' or She is the power within 'Oṣadhis' or herbs which arise from earth.

957. धन्या - DHANYA.

Blessed because as the daughter of Himavat She is wedded to 'S'iva'. Dhanyā also means wealthy. Dhanyā also means the attitude of mind one gets by pondering on the meaning of Upaniṣads and by performing Vratas such as 'Upavāsa' etc.

958. धर्मिणी - ḌHARMIṆI.

She has atributes such as SATYA and JÑĀNA.

959. धर्मवर्धिनी - DHARMA-VARDHINĪ.

Who promotes righteous conduct enjoined by scriptures which leads to salvation or MOKṢA.

960. लोकातीता - LOKĀTITĀ.

Transcends all created universes. Also it means She is seated above SAHASRĀRA the highest of the worlds or Lokas which is also called SADĀŚIVA-LOKA, in the body.

961. गुणातीता - GUṆĀTĪTĀ.

Beyond the three Guṇās. i.e., transcends, MŪLA-PRAKṚTI.

962. सर्वातीता - SARVĀTĪTĀ.

Transcending everything, including the universe of name and form.

963. शमात्मिका - S'AMĀTMIKĀ.

Peace is Her essence. Devotees with their minds at peace are Her abode.

964. बन्धूककुसुमप्रख्या - BANDHŪKA-KUSUMA-PRAKHYĀ.

Red like the BANDHŪKA flower.

965. बाला - BĀLĀ.

Śrī - BĀLĀ - TRIPURA - SUNDARI is Her form. Although there are many MANTRABĪJĀS, the three BIJAS of S'RĪ-BĀLĀ-TRIPURA-SUNDARI-MANTRA form

the AVYĀKTA-CAKRA or triangle, signifying the beginning of the S'ABDA-BRAHMAN to create. S'RI-BĀLĀ-TRIPURA-SUNDARI is the deity signifying the primordial state of consciousness in its first movement towards creation. She is imagined as a girl between the ages of two and nine whose nature is sporting. This is further eloborated in the next name.

966. लीलाविनोदिनी - LĪLĀ-VINODINĪ.

Whose sport is the universe, i.e., the entire act of creation is Her play.

967. सुमङ्गली - SUMANGALI.

Good auspices. As the wife of ŚIVA She is eternal in wedded life. MANGALĀ is Brahma whom if a man really remembers, his calamities disappear and good fortunes smile on him.

AS'UBHĀNI NIRĀCAṢTE
TANOTI ŚUBHA-SAṀTATIṀ
SMṚTI-MĀTREṆA - YATPUMSĀṀ
BRAHMA TANMAṄGALAṀ VIDUH (Viṣ. Pu).

968. शुभकरी - SUKHAKARI.

She confers unbroken stream of Bliss.

969. सुवेषाढ्या - SUVEṢĀḌHYĀ.

Adorned with the beautiful and auspicious raiment, jewels, sandal paste, perfumery, etc.,

970. सुवासिनी - SUVĀSINI.

Having a deathless husband, MRTYUṀJAYA. i.e. S'iva.

971. सुवासिन्यर्चनप्रीता - SUVĀSINYARCANA-PRITĀ.

She is pleased with the devotee's worshipping married women as Her form.

972. आशोभना - ĀŚOBHANA.

Always young and eternally beautiful.

973. शुद्धमानसा - S'UDDHA-MĀNASĀ.

Pure mental state, i.e., S'UDDHA-SATTVA or undifferentiated consciousness which is Herself. It

also means that devotees with completely pure mind are Herself.

974. बिन्दुतर्पणसंतुष्टा - BINDU-TARPAṆA-SAṀTUṢṬĀ.

BINDU means the inner-most circle in S'RĪ-CAKRA which is known by the name SARVĀNANDAMAYA-CAKRA. This name means that even if a devotee fails to perform all the rituals such as ĀVARAṆA-PŪJA, etc., but only worships the BINDU which represents the Ultimate, She is pleased. According to Sanatkumāra-samhita BINDU is DVĀDAS'ĀNTA in the head of the devotee beyond SAHASRĀRA. If the devotee worships Her there by merging his mind in Her form as SAṀVIT, which is cosmic consciousness, She is pleased. The devotee must be able to visualise the unity of the Cosmos, the Body and the ŚRĪ CAKRA and the BINDU, the centre of all, as Herself and perform PŪJA externally or mentally to that BINDU and lose his individuality completely in Her cosmic form.

975. पूर्वजा - PURVAJĀ.

The first movement of consciousness towards creation as ICCHĀ-S'AKTI (AHAMASMI PRATHAMAJĀ ṚTASYA - I am the first born of the truth—(Tai-Up.) also known as AVYAKTA.

976. त्रिपुराम्बिका - TRIPURĀMBIKĀ.

TRIPURA is Jiva or individual Self because He resides within the Three bodies STHŪLA, SŪKṢMA and and KĀRAṆA, and the three states from JĀGRAT to SVAPNA. She is the Mother of such a Tripurā i.e., Jiva. (PURATRAYE KRĪḌATI YAS'CA JĪVAḤ)—He who plays within the three puras is called JIVA—(S'ruti) or TRIPURĀ means Nine powers who are aspects of Her, the ĀDYĀ-S'AKTI. She is their Mother.

977. दशमुद्रासमाराध्या - DAS'A-MUDRĀ-SA-MĀRĀDHYĀ.

Worshipped by the ten MUDRĀS. MUDRĀ means one which showers Bliss. (MUDAṀ DRĀVAYATITI

MUDRĀ)—it is a gesture made with both the hands symbolically representing the nature of the ultimate reality, its transformations into various energies and categories and the creation, preservation and destruction of the universe, just as S'RĪ-CAKRA represents these diagramatically. The five fingers of both hands signify the PAÑCA-BHŪTAS; and the right hand and right side represent ŚIVA, and the left hand and left side ŚAKTI. Just as in NĀTYA-S'ĀSTRA, gesture or ABHINAYA represents an idea, here also a MUDRĀ which is a gesture represents the notions mentioned above. If a devotee performs PŪJA with these Mudrās not only his mind, but also his body will be intensely aware of the great Truth which he is trying to grasp. It is therefore another aspect of the ĀNTARYĀGA or Internal worship with which S'RĪ LALITĀ is greately pleased. A MUDRĀ connotes the unity of individual Jiva with the Ultimate and therefore one of its aspects. It is always presented along with the appropriate MANTRA-BĪJA, or letters. The ten MUDRĀS are regularly presented in the worship of S'RĪ-LALITĀ. They are the ten beginning from SARVA-SAṀKṢOBHIṆĪ to TRIKHAṆḌEŚI. It is not possible here to describe these but they must be learnt from a GURU. When a devotee does not know these MUDRĀS it is better he conducts all the worship with YONI-MUDRĀ which is used by MAHARṢIS as NAMASKĀRA-MUDRĀ and which is a manifestation of S'RĪ-LALITĀ as the union of ŚIVA and ŚAKTI.

978. त्रिपुराश्रीवशंकरी - TRIPURĀ-ŚRĪ-VAŚAṀKARĪ.

TRIPURĀ-S'RI is the deity in the fifth Cakra in S'RĪ-CAKRA. S'RĪ-LALITĀ controls Her.

979. ज्ञानमुद्रा - JÑĀNA-MUDRĀ.

A gesture of initiation or UPADES'A comprising the forming of a circle with the thumb and index finger stretching the other fingers signifying that the

ultimate Reality is PŪRṆA or complete. SIVA as ŚRĪ-DAKṢIṆĀMŪRTI initiates the devotees with this MUDRĀ which is known as 'CINMUDRĀ' (KARA-KALITA-CIN-MUDRĀ with hand showing JÑĀNA-MUDRĀ—Sri-Dakṣiṇāmurti-Stotra of S'AMKARA).

980. ज्ञानगम्या - JNĀNA-GAMYĀ.

To be reached by knowledge alone. The Ultimate is to be attained by knowledge alone as it is of the nature of consciousness (ANANTAMAMṚTAM PARAM, JNĀNE NAIKENA TALLABHYAM - the bliss, the indistructible, the Ultimate can be reached only by knowledge—(Skanda-Purana.)

981. ज्ञानज्ञेयस्वरूपिणी - JNĀNA-JNEYA-SVARŪPIṆĪ.

Knowledge, and its objects are both Her form.

982. योनिमुद्रा - YONI-MUDRĀ.

The 9th of the ten MUDRĀS, which is NAMASKĀRA representing MŪLA-PRAKṚTI or PAS'YANTI-VĀK, the first step towards the creation of Universe of Name. By using this MUDRĀ the devotee will be freed from the consequences of all errors of commission and omission in the PŪJĀ.

983. त्रिखण्डेशी - TRI-KHANḌEŚI.

TRI-KHANḌA is the tenth of the MUDRĀS. The Mudrā represents the unity of everything with the Ultimate; or TRI-KHANḌA also means the three components of ŚRĪ-PAÑCADAS'Ī-MANTRA. She is the queen of these TRI-KHANḌĀS.

984. त्रिगुणा - TRIGUṆĀ.

The three gunas namely, SATTVA, RAJAS and TAMAS.

985. अम्बा - AMBĀ.

The Mother of the Three GUNAS. i.e., MŪLA-PRAKṚTI of SĀMKHYAS.

986. त्रिकोणगा - TRI-KOṆAGA.

She resides in the inner-most triangle of S'RĪ-ÇAKRA as AVYAKTA.

987. अनघा - ANAGHĀ.

Untouched by sin or sorrow or by any action.

988. अद्भुतचारित्रा - ADBHUTA-CĀRITRĀ.

Of marvellous history as depicted in LALITOPĀKHYĀNA and other PURĀṆAS; or Her acts from SṚṢṬI to ANUGRAHA are unique and marvellous.

989. वाञ्छितार्थप्रदायिनी - VĀNCITĀRTHA-PRADĀYINI.

Bestows the objects of worship on Her devotees.

990. अभ्यासातिशयज्ञाता - ABHYĀSĀTISAYA-JÑĀTĀ.

Known only by constant practice of devotion and meditation.

991. षडध्वातीतरूपिणी - ṢADADHVĀTITA-RŪPIṆI.

ṢADADHVAHS are six methods or paths of reaching the Ultimate. There are three belonging to ŚAKTI or VIMARS'A called MANTRĀDHVAS, namely VARṆAS, letters—PADAS, words and MANTRAS, combinations of letters symbolising the deity. There are three TATTVĀDHVĀS of ŚIVA or PRAKĀS'A namely, KALĀ-aspects, TATTVĀS-categories, and BHUVANAS or worlds. Since these two branches comprising six paths lead to the Ultimate, She is said to be transcendental to them.

992. अव्याजकरूणामूर्तिः - AVYĀJA-KARUṆĀ-MŪRTI.

She is the personification of love towards Her devotees for no reason whatever. For that is the nature of a Mother's love.

993. अज्ञानध्वान्तदीपिका - AJNĀNA-DHVĀNTA-DĪPIKĀ.

The light that dispels ignorance.

TEṢĀMEVĀNU KAMPĀRTHAṀ
AHAMAJÑĀNAJAṀ TAMAH
NĀS'AYĀM YĀTMABHĀVAṢTHO
JNĀNADĪPENA BHĀSVATĀ.

With the light of JNĀNA 'I', established in Self destroy the darkness born of ignorance, out of pity (Bhagavad Gita).

994. आबालगोपविदिता - ĀBĀLA-GOPA-VIDITĀ.

Known even to ignorant ones like children and untutored like GOPA or cowherds—as 'I' and mine' notions. TAMAHAM-PRATYAYA-VYĀJĀT SARVE JĀNANTI JANTAVAḤ - as the pronoun 'I' every creature knows Him—(Skanda Purana.)

995. सर्वानुल्लङ्घ्यशासना - SARVĀNULLAṄGHYA ŚĀSANĀ.

Whose command none i.e., not even TRIMŪRTIS can transgress.

996. श्रीचक्रराजनिलया - ŚRI-CAKRA-RĀJA-NILAYĀ.

The king of all CAKRAS which is S'RĪ-CAKRA, is Her abode.

997. श्रीमत्त्रिपुरसुन्दरी - ŚRĪMAT-TRIPURA-SUNDARĪ.

BRAHMA, VIṢṆU and RUDRA are 'TRIPURAS' SADĀS'IVA dwells in them and His wife is ŚRĪMAT-TRIPURA-SUNDARĪ.

998. श्रीशिवा - ŚRI-ŚIVĀ.

The sacred spouse of ŚIVĀ.

999. शिवशक्त्यैक्यस्वरूपिणी - ŚIVA - S'AKTAIKYA - SVARŪPIṆĪ.

Whose form is the Union of S'IVA and ŚAKTI representing the Ultimate in SAMAYA-MATA.

1000. ललिताम्बिका - LALITĀMBIKA.

Mother LALITĀ. LOKĀNATĪTYA-LĀLATE-LALITATENA SOCYATE. Since, transcending the universe She sports, She is said to be LALITĀ. (Padma Purana). AMBIKĀ according to Kalyāṇānanda Bhārati is PARAMĀTMA.

OM - TAT - SAT

॥ श्रीः ॥

॥ श्रीललितामहात्रिपुरसुन्दर्यै नमः ॥

॥ श्रीललितासहस्रनाम पूर्वभागः ॥

अगस्त्य उवाच—

अश्वानन महाबुद्धे सर्वशास्त्रविशारद ।
कथितं ललितादेव्याश्चरितं परमाद्भुतम् ॥ १ ॥

पूर्वं प्रादुर्भवो मातुस्ततः पट्टाभिषेचनम् ।
भण्डासुरवधश्चैव विस्तरेण त्वयोदितः ॥ २ ॥

वर्णितं श्रीपुरमपि महाविभवविस्तरम् ।
श्रीमत्पञ्चदशाक्षर्या महिमा वर्णितस्तथा ॥ ३ ॥

षोढान्यासादयो न्यासा न्यसखण्डे समीरिताः ।
अन्तर्यागक्रमश्चैव बहिर्यागक्रमस्तथा ॥ ४ ॥

महायागक्रमश्चापि पूजाखण्डे प्रकीर्तिताः ।
पुरश्चरणखण्डे तु जपलक्षणमीरितम् ॥ ५ ॥

होमखण्डे त्वया प्रोक्तो होमद्रव्यविधिक्रमः ।
चक्रराजस्य विद्याया श्रीदेव्या देशिकात्मनोः ॥ ६ ॥

रहस्यखण्डे तादात्म्यं परस्परमुदीरितम् ।
स्तोत्रखण्डे बहुविधाः स्तुतयः परिकीर्तिताः ॥ ७ ॥

मन्त्रिणीदण्डिनीदेव्योः प्रोक्ते नामसहस्रके ।
न तु श्रीललितादेव्याः प्रोक्तं नामसहस्रकम् ॥ ८ ॥

तत्र मे संशयो जातो हयग्रीव हयानिधे ।
किं वा त्वया विस्मृतं तज्ज्ञात्वा वा समुपेक्षितम् ॥ ९ ॥

मम वा योग्यता नास्ति श्रोतुं नामसहस्रकम् ।
किमर्थं भवता नोक्तं तत्र मे करणं वद ॥ १० ॥

सूत उवाच—

इति पृष्टो हयग्रीवो मुनिना कुम्भजन्मना ।
प्रहृष्टो वचनं प्राह तापसं कुम्भसंभवम् ॥ ११ ॥

लोपामुद्रापतेऽगस्त्य सावधानमनाः शृणु ।
नाम्नां सहस्रं यन्नोक्तं कारणं तद्वदामि ते ॥ १२ ॥

रहस्यमिति मत्वाहं नोक्तवांस्ते न चान्यथा ।
पुनश्च पृच्छतो भक्त्या तस्मात्तत्ते वदाम्यहम् ॥ १३ ॥

ब्रूयाच्छिष्याय भक्ताय रहस्यमपि देशिकः ।
भवता न प्रदेयं स्यादभक्ताय कदाचन ॥ १४ ॥

न शठाय न दुष्टाय नाविश्वासाय कर्हिचित् ।
श्रीमातृभक्तियुक्ताय श्रीविद्याराजवेदिने ॥ १५ ॥

उपासकाय शुद्धाय देयं नामसहस्रकम् ।
यानि नामसहस्राणि सद्यः सिद्धिप्रदानि वै ॥ १६ ॥

तन्त्रेषु ललितादेव्यास्तेषु मुख्यमिदं मुने ।
श्रीविद्यैव तु मन्त्राणां तत्र कादिर्यथा परा ॥ १७ ॥

पुराणां श्रीपुरमिव शक्तीनां ललिता यथा ।
श्रीविद्योपासकानां च यथा देवः परः शिवः ॥ १८ ॥

तथा नामसहस्रेषु परमेतत्प्रकीर्तितम् ।
यथास्य पठनाद्देवी प्रीयते ललिताम्बिका ॥ १९ ॥

अन्यनामसहस्रस्य पाठान्न प्रीयते तथा ।
श्रीमातुः प्रीतये तस्मादनिशं कीर्तयेदिदम् ॥ २० ॥

बिल्वपत्रैश्चक्रराजे योऽर्चयेल्ललिताम्बिकाम् ।
पद्मैर्वा तुलसीपुष्पैरेभिर्नामसहस्रकैः ॥ २१ ॥

सद्यः प्रसादं कुरुते तस्य सिंहासनेश्वरी ।
चक्राधिराजमभ्यर्च्य जप्त्वा पञ्चदशाक्षरीम् ॥ २२ ॥

जपान्ते कीर्तयेन्नित्यमिदं नामसहस्रकम् ।
जपपूजाद्यशक्तश्चेत् पठेन्नामसहस्रकम् ॥ २३ ॥

साङ्गार्चने साङ्गजपे यत्फलं तदवाप्नुयात् ।
उपासने स्तुतीरन्याः पठेदभ्युदयो हि सः ॥ २४ ॥

इदं नामसहस्रं तु कीर्तयेन्नित्यकर्मवत् ।
चक्रराजार्चनं देव्या जपो नाम्नां च कीर्तनम् ॥ २५ ॥

भक्तस्य कृत्यमेतावदन्यदभ्युदयं विदुः ।
भक्तस्यावश्यकमिदं नामसाहस्रकीर्तनम् ॥ २६ ॥

तत्र हेतुं प्रवक्ष्यामि शृणु त्वं कुम्भसंभव ।
पुरा श्रीललितादेवी भक्तानां हितकाम्यया ॥ २७ ॥

वाग्देवीर्वशिनीमुख्याः समाहूयेदमब्रवीत् ।
वाग्देवता वशिन्याद्याः शृणुध्वं वचनं मम ॥ २८ ॥

भवत्यो मत्प्रसादेन प्रोल्लसद्वाग्विभूतयः ।
मद्भक्तानां वाग्विभूतिप्रदाने विनियोजिताः ॥ २९ ॥

मच्चक्रस्य रहस्यज्ञा मम नामपरायणाः ।
मम स्तोत्रविधानाय तस्मादाज्ञापयामि वः ॥ ३० ॥

कुरुध्वमाङ्कितं स्तोत्रं मम नामसहस्रकैः ।
येन भक्तैः स्तुताया मे सद्यः प्रीतिः परा भवेत् ॥ ३१ ॥

इत्याज्ञप्ता वचोदेव्यो देव्या श्रीललिताम्बया ।
रहस्यैर्नामभिर्दिव्यैश्चक्रुः स्तोत्रमनुत्तमम् ॥ ३२ ॥

रहस्यनामसाहस्रमिति तद्विश्रुतं परम् ।
ततः कदाचित्सदसि स्थित्वा सिंहासनेऽम्बिका ॥ ३३ ॥

स्वसेवावसरं प्रादात् सर्वेषां कुम्भसंभवः ।
सेवार्थमागतास्तत्र ब्रह्माणीब्रह्मकोटयः ॥ ३४ ॥

लक्ष्मीनारायणानां च कोटयः समुपागताः ।
गौरीकोटिसमेतानां रुद्राणामपि कोटयः ॥ ३५ ॥

मन्त्रिणीदण्डिनीमुख्याः सेवार्थं या समागताः ।
शक्तयो विविधाकारास्तासां संख्या न विद्यते ॥ ३६ ॥

दिव्यौघा मानवौघाश्च सिद्धौघाश्च समागताः ।
तत्र श्रीललितादेवी सर्वेषां दर्शनं ददौ ॥ ३७ ॥

तेषु दृष्टोपविष्टेषु स्वे स्वे स्थाने यथाक्रमम् ।
ततः श्रीललितादेवीकटाक्षाक्षेपचोदिताः ॥ ३८ ॥

उत्थाय वशिनीमुख्या बद्धाञ्जलिपुटास्तदा ।
अस्तुवन्नामसाहस्रैः स्वकृतैर्ललिताम्बिकाम् ॥ ३९ ॥

श्रुत्वा स्तवं प्रसन्नाभूल्ललितापरमेश्वरी ।
ते सर्वे विस्मयं जग्मुर्ये तत्र सदसि स्थिताः ॥ ४० ॥

ततः प्रोवाच ललिता सदस्यान् देवतागणान् ।
ममाज्ञयैव वाग्देव्यश्चक्रुः स्तोत्रमनुत्तमम् ॥ ४१ ॥

अङ्कितं नामभिर्दिव्यैर्मम प्रीतिविधायकैः ।
तत्पठध्वं सदा यूयं स्तोत्रं मत्प्रीतिवृद्धये ॥ ४२ ॥

प्रवर्तयध्वं भक्तेषु मम नामसहस्रकम् ।
इदं नामसहस्रं मे यो भक्तः पठते सकृत् ॥ ४३ ॥

स मे प्रियतमो ज्ञेयस्तस्मै कामान् ददाम्यहम् ।
श्रीचक्रे मां समभ्यर्च्य जप्त्वा पञ्चदशाक्षरीम् ॥ ४४ ॥

पश्चान्नामसहस्रं मे कीर्तयेन्मम तुष्टये ।
मामर्चयतु वा मा वा विद्यां जपतु वा न वा ॥ ४५ ॥

कीर्तयेन्नामसाहस्रमिदं मत्प्रीतये सदा ।
मत्प्रीत्या सकलान् कामान् लभते नात्र संशयः ॥ ४६ ॥

तस्मान्नामसहस्रं मे कीर्तयध्वं सदादरात् ।
इति श्रीललितेशानी शास्ति देवान् सहानुगान् ॥ ४७ ॥
तदाज्ञया तदारभ्य ब्रह्मविष्णुमहेश्वराः ।
शक्तयो मन्त्रिणीमुख्या इदं नामसहस्रकम् ॥ ४८ ॥
पठन्ति भक्त्या सततं ललितापरितुष्टये ।
तस्मदवश्यं भक्तेन कीर्तनीयमिदं मुने ॥ ४९ ॥
आवश्यकत्वे हेतुस्ते मया प्रोक्तो मुनीश्वर ।
इदानीं नामसाहस्रं वक्ष्यामि श्रद्धया शृणु ॥ ५० ॥

इति श्रीब्रह्माण्डपुराणे उत्तरखाण्डे श्रीहयग्रीवागस्त्यसंवादे
श्रीललितानामसाहस्रपूर्वभागो नाम
प्रथमोऽध्यायः ॥

न्यासः

अस्य श्री ललितासहस्रनामस्तोत्रमालामन्त्रस्य वशिन्यादिवाग्देवता ऋषयः । अनुष्टुप् छन्दः । श्रीललितापरमेश्वरी देवता । श्रीमद्वाग्भवकूटेति बीजम् । मध्यकूटेति शक्तिः । शक्तिकूटेति कीलकम् । श्रीललितामहात्रिपुरसुन्दरीप्रसादसिद्धिद्वारा चिन्तितफलावाप्त्यर्थे जपे विनियोगः ।

मूलमन्त्रेण करषडङ्गन्यासान् कृत्वा । ध्यानम्—

सिन्दूरारुणविग्रहां त्रिनयनां माणिक्यमौलिस्फुर-
त्तारानायकशेखरां स्मितमुखीमापीनवक्षोरुहाम् ।
पाणिभ्यामलिपूर्णरत्नचषकं रक्तोत्पलं बिभ्रतीं
सौम्यां रत्नघटस्थरक्तचरणां ध्यायेत्परामम्बिकाम् ॥

लमित्यादिपञ्चपूजां कुर्यात् ॥

श्रीललितासहस्रनामस्तोत्रम् ॥

श्रीमाता श्रीमहाराज्ञी श्रीमत्सिंहासनेश्वरी ।
चिदग्निकुण्डसंभूता देवकार्यसमुद्यता ॥ १ ॥

उद्यद्भानुसहस्राभा चतुर्बाहुसमन्विता ।
रागस्वरूपपाशाढ्या क्रोधाकाराङ्कुशोज्ज्वला ॥ २ ॥

मनोरूपेक्षुकोदण्डा पञ्चतन्मात्रसायका ।
निजारुणप्रभापूरमज्जद्ब्रह्माण्डमण्डला ॥ ३ ॥

चम्पकाशोकपुंनागसौगन्धिकलसत्कचा ।
कुरुविन्दमणिश्रेणीकनत्कोटीरमण्डिता ॥ ४ ॥

अष्टमीचन्द्रविभ्राजदलिकस्थलशोभिता ।
मुखचन्द्रकलङ्काभमृगनाभिविशेषका ॥ ५ ॥

वदनस्मरमाङ्गल्यगृहतोरणचिल्लिका ।
वक्त्रलक्ष्मीपरीवाहचलन्मीनाभलोचना ॥ ६ ॥

नवचम्पकपुष्पाभनासादण्डविराजिता ।
ताराकान्तितिरस्कारिनासाभरणभासुरा ॥ ७ ॥

कदम्बमञ्जरीक्लृप्तकर्णपूरमनोहरा ।
ताटङ्कयुगलीभूततपनोडुपमण्डला ॥ ८ ॥

पद्मरागशिलादर्शपरिभाविकपोलभूः ।
नवविद्रुमबिम्बश्रीन्यक्कारिदशनच्छदा ॥ ९ ॥

शुद्धविद्याङ्कुराकारद्विजपङ्क्तिद्वयोज्ज्वला ।
कर्पूरवीटिकामोदसमाकर्षद्दिगन्तरा ॥ १० ॥

निजसंल्लापमाधुर्यविनिर्भर्त्सितकच्छपी ।
मन्दस्मितप्रभापूरमज्जत्कामेशमानसा ॥ ११ ॥

अनाकलितसादृश्यचुबुकश्रीविराजिता ।
कामेशबद्धमाङ्गल्यसूत्रशोभितकंधरा ॥ १२ ॥

कनकाङ्गदकेयूरकमनीयभुजान्विता ।
रत्नग्रैवेयचिन्ताकलोलमुक्ताफलान्विता ॥ १३ ॥

कामेश्वरप्रेमरत्नमणिप्रतिपणस्तनी ।
नाभ्यालवालरोमालिलताफलकुचद्वयी ॥ १४ ॥

लक्ष्यरोमलताधारतासमुन्नेयमध्यमा ।
स्तनभारदलन्मध्यपट्टबन्धवलित्रया ॥ १५ ॥

अरुणारुणकौसुम्भवस्त्रभास्वत्कटीतटी ।
रत्नकिङ्किणिकारम्यरशनादामभूषिता ॥ १६ ॥

कामेशज्ञातसौभाग्यमार्दवोरुद्वयान्विता ।
माणिक्यमकुटाकारजानुद्वयविराजिता ॥ १७ ॥

इन्द्रगोपपरिक्षिप्तस्मरतूणाभजङ्घिका ।
गूढगुल्फा कूर्मपृष्ठजयिष्णुप्रपदान्विता ॥ १८ ॥

नखदीधितिसंछन्ननमज्जनतमोगुणा ।
पदद्वयप्रभाजालपराकृतसरोरुहा ॥ १९ ॥

शिञ्जानमणिमञ्जीरमण्डितश्रीपदाम्बुजा ।
मरालीमन्दगमना महालावण्यशेवधिः ॥ ॥ २० ॥

सर्वारुणानवद्याङ्गी सर्वाभरणभूषिता ।
शिवकामेश्वराङ्कस्था शिवा स्वाधीनवल्लभा ॥ २१ ॥

सुमेरुमध्यशृङ्गस्था श्रीमन्नगरनायिका ।
चिन्तामणिगृहान्तस्था पञ्चब्रह्मासनस्थिता ॥ २२ ॥

महापद्माटवीसंस्था कदम्बवनवासिनी ।
सुधासागरमध्यस्था कामाक्षी कामदायिनी ॥ २३ ॥

देवर्षिगणसंघातस्तूयमानात्मवैभवा ।
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संपत्करीसमारूढसिन्धुरव्रजसेविता।
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गेयचक्ररथारूढमन्त्रिणीपरिसेविता ॥ २६ ॥

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कामेश्वरास्त्रनिर्दग्धसभण्डासुरशून्यका।
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कण्ठाधःकटिपर्यन्तमध्यकूटस्वरूपिणी।
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मूलमन्त्रात्मिका मूलकूटत्रयकलेवरा।
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मूलाधारैकनिलया ब्रह्मग्रन्थिविभेदिनी ।
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आज्ञाचक्रान्तरालस्था रुद्रग्रन्थिविभेदिनी ।
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भक्तिप्रिया भक्तिगम्या भक्तिवश्या भयापहा ।
शांभवी शारदाराध्या शर्वाणी शर्मदायिनी ॥ ४२ ॥

शांकरी श्रीकरी साध्वी शरच्चन्द्रनिभानना ।
शातोदरी शान्तिमती निराधारा निरञ्जना ॥ ४३ ॥

निर्लेपा निर्मला नित्या निराकारा निराकुला ।
निर्गुणा निष्कला शान्ता निष्कामा निरुपप्लवा ॥ ४४ ॥

नित्यमुक्ता निर्विकारा निष्प्रपञ्चा निराश्रया ।
नित्यशुद्धा नित्यबुद्धा निरवद्या निरन्तरा ॥ ४५ ॥

निष्कारणा निष्कलङ्का निरुपाधिर्निरीश्वरा ।
नीरागा रागमथना निर्मदा मदनाशिनी ॥ ४६ ॥

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निर्ममा ममताहन्त्री निष्पापा पापनाशिनी ॥ ४७ ॥

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निस्तुला नीलचिकुरा निरपाया निरत्यया ।
दुर्लभा दुर्गमा दुर्गा दुःखहन्त्री सुखप्रदा ॥ ५० ॥

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सर्वज्ञा सान्द्रकरुणा समानाधिकवर्जिता ॥ ५१ ॥
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माहेश्वरी महादेवी महालक्ष्मीर्मृडप्रिया ॥ ५३ ॥
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महामाया महासत्त्वा महाशक्तिर्महारतिः ॥ ५४ ॥
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महाबुद्धिर्महासिद्धिर्महायोगेश्वरेश्वरी ॥ ५५ ॥
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महेश्वरमहाकल्पमहाताण्डवसाक्षिणी ।
महाकामेशमहिषी महात्रिपुरसुन्दरी ॥ ५७ ॥
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महाचतुःषष्टिकोटियोगिनीगणसेविता ॥ ५८ ॥
मनुविद्या चन्द्रविद्या चन्द्रमण्डलमध्यगा ।
चारुरूपा चारुहासा चारुचन्द्रकलाधरा ॥ ५९ ॥
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चिन्मयी परमानन्दा विज्ञानघनरूपिणी ॥ ६१ ॥
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विश्वरूपा जागरिणी स्वपन्ती तैजसात्मिका ॥ ६२ ॥
सुप्ता प्राज्ञात्मिका तुर्या सर्वावस्थाविवर्जिता ।
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सदाशिवानुग्रहदा पञ्चकृत्यपरायणा ॥ ६४ ॥

भानुमण्डलमध्यस्था भैरवी भगमालिनी ।
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सहस्रशीर्षवदना सहस्राक्षी सहस्रपात् ॥ ६६ ॥

आब्रह्मकीटजननी वर्णाश्रमविधायिनी ।
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श्रुतिसीमन्तसिन्दूरीकृतपादाब्जधूलिका ।
सकलागमसंदोहशुक्तिसंपुटमौक्तिका ॥ ६८ ॥

पुरुषार्थप्रदा पूर्णा भोगिनी भुवनेश्वरी ।
अम्बिकानादिनिधना हरिब्रह्मेन्द्रसेविता ॥ ६९ ॥

नारायणी नादरूपा नामरूपविवर्जिता ।
ह्रींकारी ह्रीमती हृद्या हेयोपादेयवर्जिता ॥ ७० ॥

राजराजार्चिता राज्ञी रम्या राजीवलोचना ।
रञ्जनी रमणी रस्या रणत्किङ्किणिमेखला ॥ ७१ ॥

रमा राकेन्दुवदना रतिरूपा रतिप्रिया ।
रक्षाकरी राक्षसघ्नी रामा रमणलम्पटा ॥ ७२ ॥

काम्या कामकलारूपा कदम्बकुसुमप्रिया ।
कल्याणी जगतीकन्दा करुणारससागरा ॥ ७३ ॥

कलावती कलालापा कान्ता कादम्बरीप्रिया ।
वरदा वामनयना वारुणीमदविह्वला ॥ ७४ ॥

विश्वाधिका वेदवेद्या विन्ध्याचलनिवासिनी ।
विधात्री वेदजननी विष्णुमाया विलासिनी ॥ ७५ ॥

क्षेत्रस्वरूपा क्षेत्रेशी क्षेत्रक्षेत्रज्ञपालिनी ।
क्षयवृद्धिविनिर्मुक्ता क्षेत्रपालसमर्चिता ॥ ७६ ॥

विजया विमला वन्द्या वन्दारुजनवत्सला ।
वाग्वादिनी वामकेशी वह्निमण्डलवासिनी ॥ ७७ ॥

भक्तिमत्कल्पलतिका पशुपाशविमोचिनी ।
संहृताशेषपाषण्डा सदाचारप्रवर्तिका ॥ ७८ ॥

तापत्रयाग्निसंतप्तसमाह्लादनचन्द्रिका ।
तरुणी तापसाराध्या तनुमध्या तमोऽपहा ॥ ७९ ॥

चितिस्तत्पदलक्ष्यार्था चिदेकरसरूपिणी ।
स्वात्मानन्दलवीभूतब्रह्माद्यानन्दसंततिः ॥ ८० ॥

परा प्रत्यक्चितीरूपा पश्यन्ती परदेवता ।
मध्यमा वैखरीरूपा भक्तमानसहंसिका ॥ ८१ ॥

कामेश्वरप्राणनाडी कृतज्ञा कामपूजिता ।
शृङ्गाररससंपूर्णा जया जालन्धरस्थिता ॥ ८२ ॥

ओड्याणपीठनिलया बिन्दुमण्डलवासिनी ।
रहोयागक्रमाराध्या रहस्तर्पणतर्पिता ॥ ८३ ॥

सद्यःप्रसादिनी विश्वसाक्षिणी साक्षिवर्जिता ।
षडङ्गदेवतायुक्ता षाड्गुण्यपरिपूरिता ॥ ८४ ॥

नित्यक्लिन्ना निरुपमा निर्वाणसुखदायिनी ।
नित्याषोडशिकारूपा श्रीकण्ठार्धशरीरिणी ॥ ८५ ॥

प्रभावती प्रभारूपा प्रसिद्धा परमेश्वरी ।
मूलप्रकृतिरव्यक्ता व्यक्ताव्यक्तस्वरूपिणी ॥ ८६ ॥

व्यापिनी विविधाकारा विद्याविद्यास्वरूपिणी ।
महाकामेशनयनकुमुदाह्लादकौमुदी ॥ ८७ ॥

भक्तहार्दतमोभेदभानुमद्भानुसंततिः ।
शिवदूती शिवाराध्या शिवमूर्तिः शिवंकरी ॥ ८८ ॥

शिवप्रिया शिवपरा शिष्टेष्टा शिष्टपूजिता ।
अप्रमेया स्वप्रकाशा मनोवाचामगोचरा ॥ ८९ ॥

चिच्छक्तिश्चेतनारूपा जडशक्तिर्जडात्मिका ।
गायत्री व्याहृतिः संध्या द्विजवृन्दनिषेविता ॥ ९० ॥
तत्त्वासना तत्त्वमयी पञ्चकोशान्तरस्थिता ।
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चन्दनद्रवदिग्धाङ्गी चाम्पेयकुसुमप्रिया ॥ ९२ ॥
कुशला कोमलाकारा कुरुकुल्ला कुलेश्वरी ।
कुलकुण्डालया कौलमार्गतत्परसेविता ॥ ९३ ॥
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शान्तिः स्वस्तिमती कान्तिर्नन्दिनी विघ्ननाशिनी ॥ ९४ ॥
तेजोवती त्रिनयना लोलाक्षीकामरूपिणी ।
मालिनी हंसिनी माता मलयाचलवासिनी ॥ ९५ ॥
सुमुखी नलिनी सुभ्रूः शोभना सुरनायिका ।
कालकण्ठी कान्तिमती क्षोभिणी सूक्ष्मरूपिणी ॥ ९६ ॥
वज्रेश्वरी वामदेवी वयोऽवस्थाविवर्जिता ।
सिद्धेश्वरी सिद्धविद्या सिद्धमाता यशस्विनी ॥ ९७ ॥
विशुद्धिचक्रनिलयारक्तवर्णा त्रिलोचना ।
खट्वाङ्गादिप्रहरणा वदनैकसमन्विता ॥ ९८ ॥
पायसान्नप्रिया त्वक्स्था पशुलोकभयंकरी ।
अमृतादिमहाशक्तिसंवृता डाकिनीश्वरी ॥ ९९ ॥
अनाहताब्जनिलया श्यामाभा वदनद्वया ।
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कालरात्र्यादिशक्त्यौघवृता स्निग्धौदनप्रिया ।
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मणिपूराब्जनिलया वदनत्रयसंयुता ।
वज्रादिकायुधोपेता डामर्यादिभिरावृता ॥ १०२ ॥

रक्तवर्णा मांसनिष्ठा गुडान्नप्रीतमानसा ।
समस्तभक्तसुखदा लाकिन्यम्बास्वरूपिणी ॥ १०३ ॥

स्वाधिष्ठानाम्बुजगता चतुर्वक्त्रमनोहरा ।
शूलाद्यायुधसंपन्ना पीतवर्णातिगर्विता ॥ १०४ ॥

मेदोनिष्ठा मधुप्रीता बन्दिन्यादिसमन्विता ।
दध्यन्नासक्तहृदया काकिनीरूपधारिणी ॥ १०५ ॥

मूलाधाराम्बुजारूढा पञ्चवक्त्रास्थिसंस्थिता ।
अङ्कुशादिप्रहरणा वरदादिनिषेविता ॥ १०६ ॥

मुद्गौदनासक्तचित्ता साकिन्यम्बास्वरूपिणी ।
आज्ञाचक्राब्जनिलया शुक्लवर्णा षडानना ॥ १०७ ॥

मज्जासंस्था हंसवतीमुख्यशक्तिसमन्विता ।
हरिद्रान्नैकरसिका हाकिनीरूपधारिणी ॥ १०८ ॥

सहस्रदलपद्मस्था सर्ववर्णोपशोभिता ।
सर्वायुधधरा शुक्लसंस्थिता सर्वतोमुखी ॥ १०९ ॥

सर्वौदनप्रीतचित्ता याकिन्यम्बास्वरूपिणी ।
स्वाहा स्वधामतिर्मेधा श्रुतिः स्मृतिरनुत्तमा ॥ ११० ॥

पुण्यकीर्त्तिः पुण्यलभ्या पुण्यश्रवणकीर्तना ।
पुलोमजार्चिता बन्धमोचनी बर्बरालका ॥ १११ ॥

विमर्शरूपिणी विद्या वियदादिजगत्प्रसूः ।
सर्वव्याधिप्रशमनी सर्वमृत्युनिवारिणी ॥ ११२ ॥

अग्रगण्याचिन्त्यरूपा कलिकल्मषनाशिनी ।
कात्यायनी कालहन्त्री कमलाक्षनिषेविता ॥ ११३ ॥

ताम्बूलपूरितमुखी दाडिमीकुसुमप्रभा ।
मृगाक्षी मोहिनी मुख्या मृडानी मित्ररूपिणी ॥ ११४ ॥

नित्यतृप्ता भक्तिनिधिर्नियन्त्री निखिलेश्वरी ।
मैत्र्यादिवासनालभ्या महाप्रलयसाक्षिणी ॥ ११५ ॥

पराशक्तिः परानिष्ठा प्रज्ञानघनरूपिणी ।
माध्वीपानालसा मत्ता मातृकावर्णरूपिणी ॥ ११६ ॥

महाकैलासनिलया मृणालमृदुदोर्लता ।
महनीया दयामूर्तिर्महासाम्राज्यशालिनी ॥ ११७ ॥

आत्मविद्या महाविद्या श्रीविद्या कामसेविता ।
श्रीषोडशाक्षरीविद्या त्रिकूटा कामकोटिका ॥ ११८ ॥

कटाक्षकिङ्करीभूतकमलाकोटिसेविता ।
शिरःस्थिता चन्द्रनिभा भालस्थेन्द्रधनुः प्रभा ॥ ११९ ॥

हृदयस्था रविप्रख्या त्रिकोणान्तरदीपिका ।
दाक्षायणी दैत्यहन्त्री दक्षयज्ञविनाशिनी ॥ १२० ॥

दरान्दोलितदीर्घाक्षी दरहासोज्ज्वलन्मुखी ।
गुरुमूर्तिर्गुणनिधिर्गोमाता गुहजन्मभूः ॥ १२१ ॥

देवेशी दण्डनीतिस्था दहराकाशरूपिणी ।
प्रतिपन्मुख्यराकान्ततिथिमण्डलपूजिता ॥ १२२ ॥

कलात्मिका कलानाथा काव्यालापविनोदिनी ।
सचामररमावाणीसव्यदक्षिणसेविता ॥ १२३ ॥

आदिशक्तिरमेयात्मा परमा पावनाकृतिः ।
अनेककोटिब्रह्माण्डजननी दिव्यविग्रहा ॥ १२४ ॥

क्लींकारी केवला गुह्या कैवल्यपददायिनी ।
त्रिपुरा त्रिजगद्वन्द्या त्रिमूर्तिस्त्रिदशेश्वरी ॥ १२५ ॥

त्र्यक्षरी दिव्यगन्धाढ्या सिन्दूरतिलकाञ्चिता ।
उमा शैलेन्द्रतनया गौरी गन्धर्वसेविता ॥ १२६ ॥

विश्वगर्भा स्वर्णगर्भावरदा वागधीश्वरी ।
ध्यानगम्यापरिच्छेद्या ज्ञानदा ज्ञानविग्रहा ॥ १२७ ॥

सर्ववेदान्तसंवेद्या सत्यानन्दस्वरूपिणी ।
लोपामुद्रार्चिता लीलाक्लृप्तब्रह्माण्डमण्डला ॥ १२८ ॥

अदृश्या दृश्यरहिता विज्ञात्री वेद्यवर्जिता ।
योगिनी योगदा योग्या योगानन्दा युगन्धरा॥ १२९ ॥

इच्छाशक्तिज्ञानशक्तिक्रियाशक्तिस्वरूपिणी ।
सर्वाधारा सुप्रतिष्ठा सदसद्रूपधारिणी ॥ १३० ॥

अष्टमूर्तिरजाजैत्री लोकयात्राविधायिनी ।
एकाकिनी भूमरूपा निर्द्वैता द्वैतवर्जिता ॥ १३१ ॥

अन्नदा वसुदा वृद्धा ब्रह्मात्मैक्यस्वरूपिणी ।
बृहती ब्राह्मणी ब्राह्मी ब्रह्मानन्दा बलिप्रिया ॥ १३२ ॥

भाषारूपा बृहत्सेना भावाभावविवर्जिता ।
सुखाराध्या शुभकरी शोभनासुलभागतिः ॥ १३३ ॥

राजराजेश्वरी राज्यदायिनी राज्यवल्लभा ।
राजत्कृपा राजपीठनिवेशितनिजाश्रिता ॥ १३४ ॥

राज्यलक्ष्मीः कोशनाथा चतुरङ्गबलेश्वरी ।
साम्राज्यदायिनी सत्यसन्धा सागरमेखला ॥ १३५ ॥

दीक्षिता दैत्यशमनी सर्वलोकवशंकरी ।
सर्वार्थदात्री सावित्री सच्चिदानन्दरूपिणी ॥ १३६ ॥

देशकालापरिच्छिन्ना सर्वगा सर्वमोहिनी ।
सरस्वती शास्त्रमयी गुहाम्बा गुह्यरूपिणी ॥ १३७ ॥

सर्वोपाधिविनिर्मुक्ता सदाशिवपतिव्रता ।
संप्रदायेश्वरी साध्वी गुरुमण्डलरूपिणी ॥ १३८ ॥

कुलोत्तीर्णा भगाराध्या माया मधुमती मही ।
गणाम्बा गुह्यकाराध्या कोमलाङ्गी गुरुप्रिया ॥ १३९ ॥

स्वतन्त्रा सर्वतन्त्रेशी दक्षिणामूर्तिरूपिणी ।
सनकादिसमाराध्या शिवज्ञानप्रदायिनी ॥ १४० ॥

चित्कलानन्दकलिका प्रेमरूपा प्रियंकरी ।
नामपारायणप्रीता नन्दिविद्या नटेश्वरी ॥ १४१ ॥

मिथ्याजगदधिष्ठाना मुक्तिदा मुक्तिरूपिणी ।
लास्यप्रिया लयकरी लज्जा रम्भादिवन्दिता ॥ १४२ ॥

भवदावसुधावृष्टिः पापारण्यदवानला ।
दौर्भाग्यतूलवातूला जराध्वान्तरविप्रभा ॥ १४३ ॥

भाग्याब्धिचन्द्रिका भक्तचित्तकेकिघनाघना ।
रोगपर्वतदम्भोलिर्मृत्युदारुकुठारिका ॥ १४४ ॥

महेश्वरी महाकाली महाग्रासा महाशना ।
अपर्णा चण्डिका चण्डमुण्डासुरनिषूदिनी ॥ १४५ ॥

क्षराक्षरात्मिका सर्वलोकेशी विश्वधारिणी ।
त्रिवर्गदात्री सुभगा त्र्यम्बका त्रिगुणात्मिका ॥ १४६ ॥

स्वर्गापवर्गदा शुद्धा जपापुष्पनिभाकृतिः ।
ओजोवती द्युतिधरा यज्ञरूपा प्रियव्रता ॥ १४७ ॥

दुराराध्या दुराधर्षा पाटलीकुसुमप्रिया ।
महती मेरुनिलया मन्दारकुसुमप्रिया ॥ १४८ ॥

वीराराध्या विराड्रूपा विरजा विश्वतोमुखी ।
प्रत्यग्रूपा पराकाशा प्राणदा प्राणरूपिणी ॥ १४९ ॥

मार्ताण्डभैरवाराध्या मन्त्रिणीन्यस्तराज्यधूः ।
त्रिपुरेशी जयत्सेना निस्त्रैगुण्या परापरा ॥ १५० ॥

सत्यज्ञानानन्दरूपा सामरस्यपरायणा ।
कपर्दिनी कलामाला कामधुक्कामरूपिणी ॥ १५१ ॥

कलानिधिः काव्यकला रसज्ञा रसशेवधिः ।
पुष्टा पुरातना पूज्या पुष्करा पुष्करेक्षणा ॥ १५२ ॥

परं ज्योतिः परं धाम परमाणुः परात्परा ।
पाशहस्ता पाशहन्त्री परमन्त्रविभेदिनी ॥ १५३ ॥

मूर्तामूर्ताऽनित्यतृप्ता मुनिमानसहंसिका ।
सत्यव्रता सत्यरूपा सर्वान्तर्यामिणी सती ॥ १५४ ॥

ब्रह्माणी ब्रह्म जननी बहुरूपा बुधार्चिता ।
प्रसवित्री प्रचण्डाज्ञा प्रतिष्ठा प्रकटाकृतिः ॥ १५५ ॥

प्राणेश्वरी प्राणदात्री पञ्चाशत्पीठरूपिणी ।
विशृङ्खला विविक्तस्था वीरमाता वियत्प्रसूः ॥ १५६ ॥

मुकुन्दा मुक्तिनिलया मूलविग्रहरूपिणी ।
भावज्ञा भवरोगघ्नी भवचक्रप्रवर्तिनी ॥ १५७ ॥

छन्दःसारा शास्त्रसारा मन्त्रसारा तलोदरी ।
उदारकीर्तिरुद्दामवैभवा वर्णरूपिणी ॥ १५८ ॥

जन्ममृत्युजरातप्तजनविश्रान्तिदायिनी ।
सर्वोपनिषदुद्घुष्टा शान्त्यतीतकलात्मिका ॥ १५९ ॥

गम्भीरा गगनान्तस्था गर्विता गानलोलुपा ।
कल्पनारहिता काष्ठाकान्ता कान्तार्धविग्रहा ॥ १६० ॥

कार्यकारणनिर्मुक्ता कामकेलितरङ्गिता ।
कनत्कनकताटङ्का लीलाविग्रहधारिणी ॥ १६१ ॥

अजा क्षयविनिर्मुक्ता मुग्धा क्षिप्रप्रसादिनी ।
अन्तर्मुखसमाराध्या बहिर्मुखसुदुर्लभा ॥ १६२ ॥

त्रयी त्रिवर्गनिलया त्रिस्था त्रिपुरमालिनी ।
निरामया निरालम्बा स्वात्मारामा सुधासृतिः ॥ १६३ ॥

संसारपङ्कनिर्मग्नसमुद्धरणपण्डिता ।
यज्ञप्रिया यज्ञकर्त्री यजमानस्वरूपिणी ॥ १६४ ॥

धर्माधारा धनाध्यक्षा धनधान्यविवर्धिनी ।
विप्रप्रिया विप्ररूपा विश्वभ्रमणकारिणी ॥ १६५ ॥

विश्वग्रासा विद्रुमाभा वैष्णवी विष्णुरूपिणी ।
अयोनिर्योनिनिलया कूटस्था कुलरूपिणी ॥ १६६ ॥

वीरगोष्ठीप्रिया वीरा नैष्कर्म्या नादरूपिणी ।
विज्ञानकलना कल्या विदग्धा बैन्दवासना ॥ १६७ ॥

तत्त्वाधिका तत्त्वमयी तत्त्वमर्थस्वरूपिणी ।
सामगानप्रिया सौम्या सदाशिवकुटुम्बिनी ॥ १६८ ॥

सव्यापसव्यमार्गस्था सर्वापद्विनिवारिणी ।
स्वस्था स्वभावमधुरा धीरा धीरसमर्चिता ॥ १६९ ॥

चैतन्यार्घ्यसमाराध्या चैतन्यकुसुमप्रिया ।
सदोदिता सदातुष्टा तरुणादित्यपाटला ॥ १७० ॥

दक्षिणादक्षिणाराध्या दरस्मेरमुखाम्बुजा ।
कौलिनीकेवलानर्घ्यकैवल्यपददायिनी ॥ १७१ ॥

स्तोत्रप्रिया स्तुतिमती श्रुतिसंस्तुतवैभवा ।
मनस्विनी मानवती महेशी मङ्गलाकृतिः ॥ १७२ ॥

विश्वमाता जगद्धात्री विशालाक्षी विरागिणि ।
प्रगल्भा परमोदारा परामोदा मनोमयी ॥ १७३ ॥

व्योमकेशी विमानस्था वज्रिणी वामकेश्वरी ।
पञ्चयज्ञप्रिया पञ्चप्रेतमञ्चाधिशायिनी ॥ १७४ ॥

पञ्चमी पञ्चभूतेशी पञ्चसङ्ख्योपचारिणी ।
शाश्वती शाश्वतैश्वर्या शर्मदा शंभुमोहिनी ॥ १७५ ॥

धरा धरसुता धन्या धर्मिणी धर्मवर्धिनी ।
लोकातीता गुणातीता सर्वातीता शमात्मिका ॥ १७६ ॥

बन्धूककुसुमप्रख्या बाला लीलाविनोदिनी ।
सुमङ्गली सुखकरी सुवेषाढ्या सुवासिनी ॥ १७७ ॥

सुवासिन्यर्चनप्रीताशोभना शुद्धमानसा ।
बिन्दुतर्पणसंतुष्टा पूर्वजा त्रिपुराम्बिका ॥ १७८ ॥

दशमुद्रासमाराध्या त्रिपुराश्रीवशंकरी ।
ज्ञानमुद्रा ज्ञानगम्या ज्ञानज्ञेयस्वरूपिणी ॥ १७९ ॥

योनिमुद्रा त्रिखण्डेशी त्रिगुणाम्बा त्रिकोणगा ।
अनघाद्भुतचारित्रा वाञ्छितार्थप्रदायिनी ॥ १८० ॥

अभ्यासातिशयज्ञाता षडध्वातीतरूपिणी ।
अव्याजकरुणामूर्तिरज्ञानध्वान्तदीपिका ॥ १८१ ॥
आबालगोपविदिता सर्वानुल्लङ्घ्यशासना ।
श्रीचक्रराजनिलया श्रीमत्त्रिपुरसुन्दरी ॥ १८२ ॥
श्रीशिवा शिवशक्त्यैक्यरूपिणी ललिताम्बिका ।
एवं श्रीललितादेव्या नाम्नां साहस्रकं जगुः ॥ १८३ ॥

इति श्रीब्रह्माण्डपुराणे उत्तरखाण्डे श्रीहयग्रीवागस्त्यसंवादे
श्रीललितासहस्रनामस्तोत्रकथनं नाम
द्वितीयोऽध्यायः ॥

॥ फलश्रुतिः ॥

इत्येवं नामसाहस्रं कथितं ते घटोद्भव ।
रहस्यानां रहस्यं च ललिताप्रीतिदायकम् ॥ १ ॥
अनेन सदृशं स्तोत्रं न भूतं न भविष्यति ।
सर्वरोगप्रशमनं सर्वसंपत्प्रवर्धनम् ॥ २ ॥
सर्वापमृत्युशमनं कालमृत्युनिवारणम् ।
सर्वज्वरार्तिशमनं दीर्घायुष्यप्रदायकम् ॥ ३ ॥
पुत्रप्रदमपुत्राणां पुरुषार्थप्रदायकम् ।
इदं विशेषाच्छ्रीदेव्याः स्तोत्रं प्रीतिविधायकम् ॥ ४ ॥
जपेन्नित्यं प्रयत्नेन ललितोपास्तितत्परः ।
प्रातः स्नात्वा विधानेन संध्याकर्म समाप्य च ॥ ५ ॥
पूजागृहं ततो गत्वा चक्रराजं समर्चयेत् ।
विद्यां जपेत्सहस्रं वा त्रिशतं शतमेव वा ॥ ६ ॥
रहस्यनामसाहस्रमिदं पश्चात्पठेन्नरः ।
जन्ममध्ये सकृच्चापि य एतत्पठते सुधीः ॥ ७ ॥
तस्य पुण्यफलं वक्ष्ये शृणु त्वं कुम्भसंभव ।
गङ्गादिसर्वतीर्थेषु यः स्नायात्कोटिजन्मसु ॥ ८ ॥

कोटिलिङ्गप्रतिष्ठां च यः कुर्यादविमुक्तके ।
कुरुक्षेत्रे तु यो दद्यात्कोटिवारं रविग्रहे ॥ ९ ॥
कोटिं सुवर्णभाराणां श्रोत्रियेषु द्विजन्मसु ।
यः कोटिं हयमेधानामाहरेद्गाङ्गरोधसि ॥ १० ॥
आचरेत्कूपकोटीर्यो निर्जले मरुभूतले ।
दुर्भिक्षे यः प्रतिदिनं कोटिब्राह्मणभोजनम् ॥ ११ ॥
श्रद्धया परया कुर्यात्सहस्रपरिवत्सरान् ।
तत्पुण्यकोटिगुणितं लभेत्पुण्यमनुत्तमम् ॥ १२ ॥
रहस्यनामसाहस्रे नाम्नोऽप्येकस्य कीर्तनात् ।
रहस्यनामसाहस्रे नामैकमपि यः पठेत् ॥ १३ ॥
तस्य पापानि नश्यन्ति महान्त्यपि न संशयः ।
नित्यकर्माननुष्ठानान्निषिद्धकरणादपि ॥ १४ ॥
यत्पापं जायते पुंसां तत्सर्वं नश्यति द्रुतम् ।
बहुनात्र किमुक्तेन शृणु त्वं कलशीसुत ॥ १५ ॥
अत्रैकनाम्नो या शक्तिः पातकानां निवर्तने ।
तन्निवर्त्यमघं कर्तुं नालं लोकाश्चतुर्दश ॥ १६ ॥
यस्त्यक्त्वा नामसाहस्रं पापहानिमभीप्सति ।
स हि शीतनिवृत्त्यर्थं हिमशैलं निषेवते ॥ १७ ॥
भक्तो यः कीर्तयेन्नित्यमिदं नामसहस्रकम् ।
तस्मै श्रीललितादेवी प्रीताभीष्टं प्रयच्छति ॥ १८ ॥
अकीर्तयन्निदं स्तोत्रं कथं भक्तो भविष्यति ।
नित्यं संकीर्तनाशक्तः कीर्तयेत्पुण्यवासरे ॥ १९ ॥
संक्रान्तौ विषुवे चैव स्वजन्मत्रितयेऽयने ।
नवम्यां वा चतुर्दश्यां सितायां शुक्रवासरे ॥ २० ॥
कीर्तयेन्नामसाहस्रं पौर्णमास्यां विशेषतः ।
पौर्णमास्यां चन्द्रबिम्बे ध्यात्वा श्रीललिताम्बिकाम् ॥ २१ ॥

पञ्चोपचारैः संपूज्य पठेन्नामसहस्रकम् ।
सर्वे रोगाः प्रणश्यन्ति दीर्घायुष्यं च विन्दति ॥ २२ ॥

अयमायुष्करो नाम प्रयोगः कल्पचोदितः ।
ज्वरार्तं शिरसि स्पृष्ट्वा पठेन्नामसहस्रकम् ॥ २३ ॥

तत्क्षणात्प्रशमं याति शिरस्तोदो ज्वरोऽपि च ।
सर्वव्याधिनिवृत्त्यर्थं स्पृष्ट्वा भस्म जपेदिदम् ॥ २४ ॥

तद्भस्मधारणादेव नश्यन्ति व्याधयः क्षणात् ।
जलं संमन्त्र्य कुम्भस्थं नामसाहस्रतो मुने ॥ २५ ॥

अभिषिञ्चेद् ग्रहग्रस्तान् ग्रहा नश्यन्ति तत्क्षणात् ।
सुधासागरमध्यस्थां ध्यात्वा श्रीललिताम्बिकाम् ॥ २६ ॥

यः पठेन्नामसाहस्रं विषं तस्य विनश्यति ।
वन्ध्यानां पुत्रलाभाय नामसाहस्रमन्त्रितम् ॥ २७ ॥

नवनीतं प्रदद्यात्तु पुत्रलाभो भवेद् ध्रुवम् ।
देव्याः पाशेन संबद्धामाकृष्टामङ्कुशेन च ॥ २८ ॥

ध्यात्वाभीष्टां स्त्रियं रात्रौ जपेन्नामसहस्रकम् ।
आयाति स्वसमीपं सा यद्यप्यन्तःपुरं गता ॥ २९ ॥

राजाकर्षणकामश्चेद्राजावसथदिङ्मुखः ।
त्रिरात्रं यः पठेदेतच्छ्रीदेवीध्यानतत्परः ॥ ३० ॥

स राजा पारवश्येन तुरङ्गं वा मतङ्गजम् ।
आरुह्यायाति निकटं दासवत्प्रणिपत्य च ॥ ३१ ॥

तस्मै राज्यं च कोशं च ददात्येव वशं गतः ।
रहस्यनामसाहस्रं यः कीर्तयति नित्यशः ॥ ३२ ॥

तन्मुखालोकमात्रेण मुह्येल्लोकत्रयं मुने ।
यस्त्विदं नामसाहस्रं सकृत्पठति भक्तिमान् ॥ ३३ ॥

तस्य ये शत्रवस्तेषां निहन्ता शरभेश्वरः ।
यो वाभिचारं कुरुते नामसाहस्रपाठके ॥ ३४ ॥

निवर्त्य तत्क्रियां हन्यात्तं वै प्रत्यङ्गिरा स्वयम् ।
ये क्रूरदृष्ट्या वीक्षन्ते नामसाहस्रपाठकम् ॥ ३५ ॥
तानन्धान् कुरुते क्षिप्रं स्वयं मार्ताण्डभैरवः ।
धनं यो हरते चोरैर्नामसाहस्रजापिनः ॥ ३६ ॥
यत्र कुत्र स्थितं वापि क्षेत्रपालो निहन्ति तम् ।
विद्यासु कुरुते वादं यो विद्वान् नामजापिना ॥ ३७ ॥
तस्य वाक्स्तम्भनं सद्यः करोति नकुलेश्वरी ।
यो राजा कुरुते वैरं नामसाहस्रजापिना ॥ ३८ ॥
चतुरङ्गबलं तस्य दण्डिनी संहरेत् स्वयम् ।
यः पठेन्नामसाहस्रं षण्मासं भक्तिसंयुतः ॥ ३९ ॥
लक्ष्मीश्चाञ्चल्यरहिता सदा तिष्ठति तद्गृहे ।
मासमेकं प्रतिदिनं त्रिवारं यः पठेन्नरः ॥ ४० ॥
भारती तस्य जिह्वाग्रे रङ्गे नृत्यति नित्यशः ।
यस्त्वेकवारं पठति पक्षमात्रमतन्द्रितः ॥ ४१ ॥
मुह्यन्ति कामवशगा मृगाक्ष्यस्तस्य वीक्षणात् ।
यः पठेन्नामसाहस्रं जन्ममध्ये सकृन्नरः ॥ ४२ ॥
तद्दृष्टिगोचराः सर्वे मुच्यन्ते सर्वकिल्बिषैः ।
यो वेत्ति नामसाहस्रं तस्मै देयं द्विजन्मने ॥ ४३ ॥
अन्नं वस्त्रं धनं धान्यं नान्येभ्यस्तु कदाचन ।
श्रीमन्त्रराजं यो वेत्ति श्रीचक्रं यः समर्चति ॥ ४४ ॥
यः कीर्तयति नामानि तं सत्पात्रं विदुर्बुधाः ।
तस्मै देयं प्रयत्नेन श्रीदेवीप्रीतिमिच्छता ॥ ४५ ॥
न कीर्तयति नामानि मन्त्रराजं न वेत्ति यः ।
पशुतुल्यः स विज्ञेयस्तस्मै दत्तं निरर्थकम् ॥ ४६ ॥
परीक्ष्य विद्याविदुषस्तेभ्यो दद्याद्विचक्षणः ।
श्रीमन्त्रराजसदृशो यथा मन्त्रो न विद्यते ॥ ४७ ॥

देवता ललितातुल्या यथा नास्ति घटोद्भव ।
रहस्यनामसाहस्रतुल्या नास्ति तथा स्तुतिः ॥ ४८ ॥

लिखित्वा पुस्तके यस्तु नामसाहस्रमुत्तमम् ।
समर्चयेत् सदा भक्त्या तस्य तुष्यति सुन्दरी ॥ ४९ ॥

बहुनात्र किमुक्तेन शृणु त्वं कुम्भसंभव ।
नानेन सदृशं स्तोत्रं सर्वतन्त्रेषु दृश्यते ॥ ५० ॥

तस्मादुपासको नित्यं कीर्तयेदिदमादरात् ।
एभिर्नामसहस्रैस्तु श्रीचक्रं योऽर्चयेत् सकृत् ॥ ५१ ॥

पद्मैर्वा तुलसीपुष्पैः कल्हारैर्वा कदम्बकैः ।
चम्पकैर्जातिकुसुमैर्मल्लिकाकरवीरकैः ॥ ५२ ॥

उत्पलैर्बिल्वपत्रैर्वा कुन्दकेसरपाटलैः ।
अन्यैः सुगन्धिकुसुमैः केतकीमाधवीमुखैः ॥ ५३ ॥

तस्य पुण्यफलं वक्तुं न शक्नोति महेश्वरः ।
सा वेत्ति ललितादेवी स्वचक्रार्चनजं फलम् ॥ ५४ ॥

अन्ये कथं विजानीयुर्ब्रह्माद्याः स्वल्पमेधसः ।
प्रतिमासं पौर्णमास्यामेभिर्नामसहस्रकैः ॥ ५५ ॥

रात्रौ यश्चक्रराजस्थामर्चयेत् परदेवताम् ।
स एव ललितारूपस्तद्रूपा ललिता स्वयम् ॥ ५६ ॥

न तयोर्विद्यते भेदो भेदकृत् पापकृद्भवेत् ।
महानवम्यां यो भक्तः श्रीदेवीं चक्रमध्यगाम् ॥ ५७ ॥

अर्चयेन्नामसाहस्रैस्तस्य मुक्तिः करे स्थिता ।
यस्तु नामसहस्रेण शुक्रवारे समर्चयेत् ॥ ५८ ॥

चक्रराजे महादेवीं तस्य पुण्यफलं शृणु ।
सर्वान् कामानवाप्येह सर्वसौभाग्यसंयुतः ॥ ५९ ॥

पुत्रपौत्रादिसंयुक्तो भुक्त्वा भोगान् यथेप्सितान् ।
अन्ते श्रीललितादेव्याः सायुज्यमतिदुर्लभम् ॥ ६० ॥

प्रार्थनीयं शिवाद्यैश्च प्राप्नोत्येव न संशयः ।
यः सहस्रं ब्राह्मणानामेभिर्नामसहस्रकैः ॥ ६१ ॥
समर्च्य भोजयेद्भक्त्या पायसापूपषड्रसैः ।
तस्मै प्रीणाति ललिता स्वसाम्राज्यं प्रयच्छति ॥ ६२ ॥
न तस्य दुर्लभं वस्तु त्रिषु लोकेषु विद्यते ।
निष्कामः कीर्तयेद्यस्तु नामसाहस्रमुत्तमम् ॥ ६३ ॥
ब्रह्मज्ञानमवाप्नोति येन मुच्येत बन्धनात् ।
धनार्थी धनमाप्नोति यशोऽर्थी चाप्नुयाद्यशः ॥ ६४ ॥
विद्यार्थी चाप्नुयाद्विद्यां नामसाहस्रकीर्तनात् ।
नानेन सदृशं स्तोत्रं भोगमोक्षप्रदं मुने ॥ ६५ ॥
कीर्तनीयमिदं तस्माद्भोगमोक्षार्थिभिर्नरैः ।
चतुराश्रमनिष्ठैश्च कीर्तनीयमिदं सदा ॥ ६६ ॥
स्वधर्मसमनुष्ठानवैकल्यपरिपूर्तये ।
कलौ पापैकबहुले धर्मानुष्ठानवर्जिते ॥ ६७ ॥
नामसंकीर्तनं मुक्त्वा नृणां नान्यत्परायणम् ।
लौकिकाद्वचनान्मुख्यं विष्णुनामानुकीर्तनम् ॥ ६८ ॥
विष्णुनामसहस्राच्च शिवनामैकमुत्तमम् ।
शिवनामसहस्राच्च देव्या नामैकमुत्तमम् ॥ ६९ ॥
देवीनामसहस्राणि कोटिशः सन्ति कुम्भज ।
तेषु मुख्यं दशविधं नामसाहस्रमुच्यते ॥ ७० ॥
रहस्यनामसाहस्रमिदं शस्तं दशस्वपि ।
तस्मात्संकीर्तयेन्नित्यं कलिदोषनिवृत्तये ॥ ७१ ॥
मुख्यं श्रीमातृनामेति न जानन्ति विमोहिताः ।
विष्णुनामपराः केचिच्छिवनामपराः परे ॥ ७२ ॥
न कश्चिदपि लोकेषु ललितानामतत्परः ।
येनान्यदेवतानाम कीर्तितं जन्मकोटिषु ॥ ७३ ॥

तस्यैव भवति श्रद्धा श्रीदेवीनामकीर्तने ।
चरमे जन्मनि तथा श्रीविद्योपासको भवेत् ॥ ७४ ॥

नामसाहस्रपाठश्च तथा चरमजन्मनि ।
तथैव विरला लोके श्रीविद्याचारवेदिनः ॥ ७५ ॥

तथैव विरला गुह्यनामसाहस्रपाठकाः ।
मन्त्रराजजपश्चैव चक्रराजार्चनं तथा ॥ ७६ ॥

रहस्यनामपाठश्च नाल्पस्य तपसः फलम् ।
अपठन्नामसाहस्रं प्रीणयेद्यो महेश्वरीम् ॥ ७७ ॥

स चक्षुषा विना रूपं पश्येदेव विमूढधीः ।
रहस्यनामसाहस्रं त्यक्त्वा यः सिद्धिकामुकः ॥ ७८ ॥

स भोजनं विना नूनं क्षुन्निवृत्तिमभीप्सति ।
यो भक्तो ललितादेव्याः स नित्यं कीर्तयेदिदम् ॥ ७९ ॥

नान्यथा प्रीयते देवी कल्पकोटिशतैरपि ।
तस्माद्रहस्यनामानि श्रीमातुः प्रयतः पठेत् ॥ ८० ॥

इति ते कथितं स्तोत्रं रहस्यं कुम्भसंभव ।
नाविद्यावेदिने ब्रूयान्नाभक्ताय कदाचन ॥ ८१ ॥

यथैव गोप्या श्रीविद्या तथा गोप्यमिदं मुने ।
पशुतुल्येषु न ब्रूयाज्जनेषु स्तोत्रमुत्तमम् ॥ ८२ ॥

यो ददाति विमूढात्मा श्रीविद्यारहिताय च ।
तस्मै कुप्यन्ति योगिन्यः सोऽनर्थः सुमहान् स्मृतः ॥ ८३ ॥

रहस्यनामसाहस्रं तस्मात्संगोपयेदिदम् ।
स्वतन्त्रेण मया नोक्तं तवापि कलशीसुत ॥ ८४ ॥

ललिताप्रेरणेनैव मयोक्तं स्तोत्रमुत्तमम् ।
कीर्तनीयमिदं भक्त्या कुम्भयोने निरन्तरम् ।
तेन तुष्टा महादेवी तवाभीष्टं प्रदास्यति ॥ ८५ ॥

श्रीसूत उवाच—

इत्युक्त्वा श्रीहयग्रीवो ध्यात्वा श्रीललिताम्बिकाम् ।
आनन्दमग्नहृदयः सद्यः पुलकितोऽभवत् ॥ ८६ ॥

॥ इति श्रीब्रह्माण्डपुराणे उत्तरखण्डे श्रीहयग्रीवागस्त्यसंवादे
श्रीललितानामसाहस्रफलनिरूपणं नाम
तृतीयोऽध्यायः ॥

ERRATA

Page	Line	For	Read
I	7	Fact	Facts
VIII	Last line	Collosal	Colossal
X	4	he	we
XVII	3	' SUSTHIT	SUSTHIR
	Last but one	Space	Space (AKASA)
5	10 & 11	Condemned by orthodox Hinduism and immoral practices associated with sex and drink	and immoral practices associated with sex and drink condemned by orthodox Hinduism
6	14	were	was
7	13	Disciple and who	Disciple who
14	33	ALA	JALA
15	6	Concerte	concrete
18	4	he	one
27	22	Lalitopakyana	Lalitopakhyana
36	3	tortoises	tortoise
,,	8	dispel	dispels
45	3	Having	After having
50	Last line	Stock	Stalk
51	22	Devotces	Devotees
58	7	दर्गभा	दर्गमा
,,	19	हुष्टदूरा	दुष्टदूरा
66	21	जागरणीं	जागरिणी
72	30	राजरजर्चिता	राजराजार्चिता
80	1	Subtility	Subtlety
82	1	ओडयाणर्पाठनिल्या	ओडयाणपीठनिलया
,,	12	Viharase	Viharasi
90	14	मदपाटलगणडभूः	मदपाटलगण्डभूः
91	6	कुलुश्वरी	कुलेश्वरी
92	31	तेजीवर्ता	तेजोवती
96	10	त्वक्स्था	त्वक्स्था

Page	Line	For	Read
97	11	रूधिरसंस्थिता	रुधिरसंस्थिता
98	16	स्वाधिष्ठानाब्बुजगता	स्वाधिष्ठानांबुजगता
		अइ्कुश	अङ्कुश
99	20	मुद्गैदनासक्तचिन्ना	मुद्गौदनासक्तचित्ता
,,	24	अज्ञाचक्रब्जनिलया	आज्ञाचक्राब्जनिलया
100	14	सहस्रदलपद्मस्या	सहस्रदलपद्मस्था
108	24	स्थि ता:	स्थिता
120	8	Saham	Soham
122	25	गेखला	मेखला
,,	25	Mehala	Mekhala
126	10	Kulattirro	Kulottirna
130	27	भक्तचित	भक्तचित्त
140		सर्वान्तर्यामिनी	सर्वान्तर्यामिणी
144		(852)	सर्वोपनिषदुदघुष्टा
145		(858)	कल्पनारहिता
148		(881)	यज्ञप्रिया
149		(887)	विप्रप्रिया
161		(968)	सुखकरी
163	24	learnt	learned